MEMOIR
OF
Bishop Strachan.

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MEMOIR

OF THE

Right Reverend John Strachan,

D.D., LL.D.,

FIRST BISHOP OF TORONTO.

BY

A. N. BETHUNE, D.D., D.C.L.,

HIS SUCCESSOR IN THE SEE.

TORONTO:
HENRY ROWSELL.
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This Memoir,

UNDERTAKEN TO PERPETUATE THE NAME AND WORKS OF
ONE ACTIVELY ENGAGED FOR NEARLY

SIXTY-FIVE YEARS

IN THE ENDEAVOUR TO PROMOTE THE WELFARE OF HIS ADOPTED
COUNTRY, AND THE SPREAD OF GOD'S CHURCH,

IS RESPECTFULLY DEDICATED

TO THE MEMBERS OF THE UNITED CHURCH OF ENGLAND AND
IRELAND IN THE

DIOCESES OF TORONTO, HURON, AND ONTARIO,

WHICH CONSTITUTED ORIGINALLY THE EPISCOPAL CHARGE OF
THE DECEASED,

BY THEIR FAITHFUL AND HUMBLE SERVANT,

THE AUTHOR.

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MEMOIR.

CHAPTER I.

Parentage.—Early Life in Scotland.

WE have, in various existing documents, brief sketches of the early life of the late BISHOP of TORONTO. He was born at Aberdeen, in Scotland, on the 12th of April, 1778; his parents' names were John Strachan and Elizabeth Findlayson. Of his father little is recorded, save that he earned a modest stipend as overseer of the granite quarries in the neighbourhood of Aberdeen; which, as long as he lived, sufficed to maintain his family in respectability and comfort. His death was sudden and very sad. A blast of the quarry had one day been prepared; and as the time for ignition seemed overpast, the overseer went forward to see what was the matter. The blast took place; a splinter of rock lodged in one of his eyes, and he died two days after, in May, 1794, at the age of 52. He was much respected as an honest and trustworthy man, and his death excited universal pity; so that, at his funeral, there was such a concourse of volunteer mourners that the procession exceeded a quarter of a mile in length. In the midst of Presbyterians, he was attached to the non-jurors; and, in principle and practice, might be regarded as an Episcopalian.

His wife, the mother of the late Bishop, appears to have maintained through life her connexion with the Presbyterians; but, though differing from her husband in religious creed, she lived with him in the utmost harmony and affection; and each were kindly tolerant of the other's opinions. It is stated as a curious fact, that she used to make her children every night, before going to bed, sign themselves with the sign of the cross.

The father's religious predilections were, at an early age, shared by his son, the subject of this memoir, who frequently accompanied him to St. Paul's Episcopal Chapel in the Gallowgate, and was a gratified hearer of the then Bishop Skinner. No doubt, the foundation was, at that time, laid of those partialities which ripened afterwards into so decided and zealous an adoption of the principles of the Church.

His mother, though without the opportunity of many early advantages, was evidently a woman of superior understanding and acute discernment, as the following extract from her letters abundantly prove. In May, 1801, when this son was so far removed from her, and in a land which was deemed wild and barbarous, she addressed him in these terms: "As God has laid the stress of me upon you, I hope you will not be angry at my advice, which is, prefer not a moral precept to the counsels of Jesus Christ, or the dictates of his apostles; vainly opposing the dim candle of man's reason to the sunshine of the gospel light, as displayed in the scriptures. My dear son, you know better than I do; but my earnest desire is for your welfare, soul and body."

If these are the conceptions of one in whom is the root of a genuine faith, they are the expressions also of a cultivated mind. Not less so are the thoughts and language of a letter addressed to him in August, 1806: "My dear son, we are looking every day for a letter from you, and that is all I can expect, for I am now in the seventieth year of my age, and I cannot think to live long, but I have been blessed with very dutiful and affectionate children. I entreat you, dear son, take heed unto yourself and to the doctrines of Christ; for in doing this, thou shalt both save thyself and them that hear thee. For all his followers are enquired of by him, and are enabled to speak the word in due season; and this, I hope, by his assistance, you are. Take not this amiss from your mother, though you know better yourself."

When his father died, the subject of this memoir was only fourteen years of age; and as then the whole support of the family ceased, he was, as he himself has expressed it, thrown upon the world without a single friend or relation capable of affording him any assistance; his mother and two sisters reduced by that sudden bereavement almost to actual want. When his prospects were thus gloomy, and to all appearance hopeless, he found a timely benefactor in the late Dr. Beattie, of whose son he had been a friend and companion. He found him a situation as tutor in a family who were spending a few months in Scotland, and who had a little boy and girl to be instructed. The little earnings obtained from this short engagement he carried to his mother, and with great delight placed them as a gift in her hands. The recollection of this, he said, often gave him happiness in after years.

He appears to have entered the University of Aberdeen, in 1794, when he was sixteen years of age; and, as here the sessions or terms lasted only five months,—that is, from the latter part of November to the end of April,—the remaining seven months of the year were at the disposal of the students. This was a great advantage to a young man situated as he was. He could employ himself in teaching during this interval, and return to his mother, at Aberdeen, with the amount of his earnings; and, without being burdensome to her, avail himself of the

College lectures during the winter months. In this University there were a number of bursaries, or scholarships, and frequently ten or twelve of them became vacant in a year. They were of small amount each, only five or six pounds per annum; they were given to those who were found best qualified after an examination in Latin; and were tenable for four years. One of these Mr. Strachan easily gained; and through the influence of the Professors, with whom he was a great favorite, he obtained one or two private pupils during the session. This added three or four pounds more to his slender income; making it, with the addition of his summer earnings, hardly £20 per annum in all. Trifling as this sum appears to be, it enabled him not only to get through his studies at the University, but to afford material help to his mother and sisters. And nothing delighted him more than this; for, he says, "never was there a more excellent mother than mine. She made religion amiable to me, and the source of moral strength."

The getting employment during the long vacation was always an uncertainty, and a cause of much anxiety. Yet, as he has recorded, God was ever kind; and during the three years of his stay at the University, something always turned up, and he was enabled to take his degree of Master of Arts.

After this, he obtained a parish school in the neighborhood of St. Andrew's, worth about £30 a year. A portion of this he managed to save for his mother, and placed it in her hands at his usual visits in harvest time; travelling on foot ninety miles in order to save expense. At St. Andrew's he became intimate with Dr. Chalmers and Professor Duncan, who were about his own age; and with these eminent men he kept up a frequent correspondence to the time of their death. In this University he joined the Divinity class in April, 1797; though, from his other occupations, he was unable to give a very regular attendance at the usual lectures. He obtained, however, on leaving, this testimonial from Dr. Hill, the Principal: "In each of the sessions, Mr. Strachan delivered a discourse which appeared to me a very favorable specimen of the acuteness of his understanding, and of his talents for composition; and from all the opportunities I have had of conversing with him, as well as from the reports of others, I consider him a young man of excellent parts, who is qualified to discharge with ability and succcss the duties of a public teacher."

At St. Andrew's he soon discovcred that his income of £30 a year, derived from his parish school in the neighborhood,—with the maternal claims upon it which were always so affectionately recognized,—was, as he expressed it, rather pinching; so he felt himself obliged to look about for something better. Hearing that the parish school of Kettle, worth £50 per annum, was vacant, he proposed himself as a candidate. He was then scarcely nineteen, and learning that there were five other candidates, all much older than himself and of more experience; and hearing, too, that the examination was to be a very strict one, he felt discouraged, and disposed to withdraw. But Dr. Barclay, the minister of the parish, who had taken a strong liking to him, insisted on his persevering; bidding him have no fear, but to come up boldly to the examination. This Dr. Barclay was the father of the gallant Captain Barclay, who lost both his arms in the contest with the United States fleet on Lake Erie; and the father also of the Rev. Mr. Barclay, who had charge, from 1822 to 1826, of thc congregation of the Kirk of Scotland at Kingston, in this Province. His friend's counsels were a great encouragement to him; but, still afraid of losing credit by a failure, he went to St. Andrews, and waited on Dr. John Hunter, from whom he had received many kindnesses, and requested that he would do him the favor of examining him. He did so; and told him he "was no great things, but would be the best there notwithstanding."

This remark, little flattering as it was, gave him great encouragement; for the good Doctor had sifted pretty closely his knowledge of Greek, and Latin, and Mathematics. Mr. Strachan realized the predictions of his friends, and proved the successful candidate. He undertook the charge of a school numbering 106 pupils,—rising sometimes to 120,—many of them older than himself; and, as he said, learning every thing. In this condition of things, he bethought himself of the system of monitors; for which Dr. Bell and Mr. Lancaster afterwards obtained so much credit. But in attempting this, he frequently experienced difficulty: parents sometimes demurred, contending that, instead of teaching their children, he made them teach others. It was found hard to convince them that, in teaching others, their sons were effectually teaching themselves. At length, by increasing the number of monitors, and thus assigning a smaller share of work to each, and by frequently changing them, those objections were quietly overruled, and the system was found to work most successfully. The discipline and order of the school, too, was so excellent, that children were sent to it from other parishes; and Dr. Barclay and other leading persons of the place, who had preferred having their children taught at home, now sent them to the parish school. Wilkie, the painter, who became afterwards so eminent, was one of his pupils at Kettle. His turn for the art in which he subsequently excelled, was soon discovered by his youthful tutor; and he urged his father to use every means to have it fostered and improved.

Mr. Strachan was very happy at Kettle, and out of his increased means was able more largely to befriend his mother. But this state of pleasantness and contentment came soon to be disturbed. Dr. Brown, the minister of the parish near St. Andrew's, in which he had taught school before removing to Kettle, was promoted to the chair of Natural Philosophy in the University of Glasgow. He was an excellent mathematician, and an elegant writer;

but so exceedingly nervous that he was unable to perform, with satisfactory skill, the experiments required in his department. He, therefore, proposed to make Mr. Strachan his assistant, as he was considered well fitted for the post; but, somehow, the arrangement was never carried into effect. This was a great disappointment; as the obtaining a chair in a University,—to which the proposed appointment would undoubtedly lead,—was, at that time, the highest object of his ambition. A happy opportunity for the ultimate gratification of this hope, was closed as soon as opened.

In the midst of the conflict of feelings thus awakened, between golden visions and their speedy dissipation, an application was received from Upper Canada for a person qualified to take charge of an academy, which was afterwards to become a college, under the patronage of the government of the Province. The situation, it is said, was first offered to Dr. Chalmers, and then to another person of literary distinction; and when declined by them it was offered to Mr. Strachan and accepted. He accepted it, as he stated in a letter to a friend, chiefly on account of the situation of his mother and sisters; whose wants, out of the emoluments of his present situation, he was unable adequately to supply. His prospects of obtaining any thing better in his native land, were remote and uncertain; and so filial affection constrained him to become an unwilling exile. The promise of £80 sterling per annum, with free board and lodging, and all the expenses of the journey provided, gave him hope that, if his own personal happiness should not be increased, those nearest his affections would not be allowed to want.

Having formed this determination, and sundered his connection with his parish school, he obtained the following testimonial from Dr. Barclay, dated, Manse of Kettle, July 20, 1799:—

"The bearer, Mr. John Strachan, student in divinity, taught our school, at Kettle, for about two years, with much approbation and success; always conducting himself with decorum and respectability in his private deportment; and is hereby heartily commended to the notice and attention of all into whose hands these presents shall come."

The wording of this testimonial incidentally disproves the statement which, in various quarters, has been affirmed and believed, that the late Bishop of Toronto was once a licentiate, or probationary minister, of the Church of Scotland. He merely, as we have seen, attended the Divinity Lectures at St. Andrew's; but had never taken orders, or received a license to preach, in that church.

CHAPTER II.

Emigration to Canada.—Residence at Kingston.—Ordination and removal to Cornwall.

MANY, from experience, can fancy what would be the sensations, what the trials, of a young man alone at sea, in a vessel,—one of the ordinary traders of the time,—with a very slender supply of comforts; without friend or acquaintance to lighten the solitude; with none but the rude ship's company to converse with.

There is, it is true, a buoyancy in youth which can surmount these trials. The novelty of all around,—the waste of waters, the wonders of the deep, the halo of brightness with which hope invests the future,—all this would reconcile to passing discomforts, and shake off the depression which separation from the dearest on earth, growing wider and wider every hour, will create in the most cheerful and the most hopeful.

Those were not days in which the Atlantic was traversed with the speed of the present time; and a slow craft, with adverse winds and calms, rendered the voyage of Mr. Strachan an unusually tedious one. It was about the latter end of August, 1799, when he embarked for America; and it was not until the last day of that year that he arrived in Kingston, Upper Canada, the place of his destination.

Here, at the outset of what he believed was to prove a life of exalted usefulness and brilliant promise, he was doomed to bitter disappointment. What had been projected regarding an Academy,—by and by to merge into a

College,—was found to be a fancy only, not a reality. It was amongst the wise plans and purposes of leading men, wishing well to Upper Canada; but it had taken no shape, it had not even a foundation. Moreover, General Simcoe, who had devised the praiseworthy scheme, had left the country and returned to England; and there was no one in the Province of sufficient influence and courage to take it up. The feeling amongst leading men rather was, that the Province was not yet ripe for such an institution: the population was thin and scattered; and there were not many of sufficient means to send their sons to be educated at a distance. A public school of such magnitude as had been contemplated, was therefore regarded as quite beyond the times; as a project adapted to a much more advanced state of society than the country now possessed.

We can understand the effect of this upon one who had made himself an exile from his native land, in expectation that all was ripe and ready for the school, to the charge of which he had been so specially invited. It is well expressed in a few lines addressed to a friend in England in after years,—"Though gifted with a happy disposition, and disposed to see the best side of things, I was so beat down that, if I had been in possession of £20, I should have returned at once; but in truth I had not twenty shillings, and was therefore obliged to make the best of it. My situation was, indeed, desolate; for I knew not a creature. The gentleman in whose house I was to reside, had no convenience for a person of retired and studious habits; and he seemed reserved and distant in his manners. The few young men of the town, or rather village, were uneducated, and inclined to practices in which I could not join."

But time gradually allays such temporary ills and disappointments. He soon discovered that the gentleman in whose house he was an inmate, was a person of a superior order of mind; of considerable acquirements; and of great strength and purity of character. He was, too, an earnest Christian, without fanaticism or ostentation; and a zealous and consistent Churchman. What struck his guest at first as reserve of manners, speedily disappeared; and increased intercourse, with a congeniality of principles and tastes, made them companions and friends. Such was the late RICHARD CARTWRIGHT, Esq., of Kingston, who, through quiet industry, and unbending integrity, had amassed a considerable fortune; whose well-stored mind, aided by a memory of uncommon power, rendered him an agreeable and instructive companion; and whose abilities and worth qualified him to fill various public situations with honor to himself and benefit to his country. Very few survive who knew that gentleman personally; but his name is fresh in the memory and regards of the present generation, as one of the pioneers of our social and political state of whom Canadians are justly proud.

For this gentleman Mr. Strachan acquired more and more regard, as their acquaintance ripened. He had a room built specially for his accommodation as a study; and his two eldest sons, placed under his charge as pupils, were left entirely to his control and management. Mrs. Cartwright, too, was so amiable and kind, that he felt himself quite at home in their house. His little school, numbering twelve, became even then distinguished; the management of the boys, and the mode of instruction, being so superior to any thing they had previously been accustomed to. He went on successfully and happily in this occupation for three years and a half; but as another opening then presented itself for enlarged usefulness, his connection with Kingston was reluctantly severed.

But the friendships he formed there, were never dissolved in life. With Mr. Cartwright and his family he lived always on terms of affectionate intimacy; and he was appointed by that gentleman to be the guardian of his children when death should deprive them of his own care. He had another loved and valued friend in the late

Rev. Dr. Stuart, then the Rector of Kingston, and Bishop's Official in Upper Canada. Two of his sons were amongst his pupils; and both became highly distinguished men at the bar in Lower Canada. With one, the late Andrew Stuart, of Quebec, he maintained a cordial and intimate friendship. From the time that the little school at Kingston was broken up, there was a steady correspondence kept up between them; and while the tutor was, on many important occasions, asked for his judicious counsels, the pupil, on his part, was not backward in offering his remarks on passing events and opinions. In a letter written by him from Quebec, August 12th, 1803, while yet a youth, we find the following very interesting passages:—

> "If you perceive a greater degree of stiffness than usual in this letter, you must attribute it to the apprehension of my catching myself in the use of a hard word, after the genealogy you have given of them; though, as the term *hard word* is a relative one, and a dozen of such as were so to me might pass unnoticed in a letter to you, I believe I may shake off my fears. The reason you give for the aversion in which hard words without meaning are now held, is very satisfactory; but don't you think that those with meaning, those which are introduced to enable me to express elevated ideas in language unappropriated to vulgar ones, or to mark their nice shades, owe their unpopularity to a principle more universal; to that self-love which teaches us to look with dissatisfaction on the person who, we think (causelessly), makes us feel our inferiority, and which by association of ideas, creates at the same time an aversion to the means which he uses to that effect."

We shall be excused, we feel sure, for preserving and perpetuating the following extract from the same letter:—

> "I am happy to learn that Cornwall does not want the apology of *nisi si patria sit;* and, indeed, I did not think it would. I recollect, in some part of our classical reading, you

mentioned to us a surprising circumstance,—the silence of all the Latin historians and philosophers respecting that great natural phenomenon, the diversity of colour in the human complexion; more particularly, as you then observed, since in their commerce with Africa, they had an opportunity of observing it in its greatest extent. Will not the language of Tacitus account satisfactorily for this otherwise astonishing indifference? He evidently supposed an indigenous origin of man; and he would hardly sport so wild a notion unless it were sanctioned by the learned of his time. And if, at his time, it was the current opinion, how much rather at the period of the first Punic war, when the Africans, I believe, first became known to the Romans. Now, adopting this notion, much greater diversity than that under consideration would pass unnoticed. And the differences in man would excite no more surprise than the differences of any vegetable production peculiar to one or other of those two quarters. The name which the Athenians assumed to themselves of *Autochthoni*, leads me to suspect that this was the universal opinion of antiquity. If so, considering the effects of this opinion in another point of view, it might have concurred forcibly with moral and political causes to produce that patriotism in every class of citizens, which so frequently commands the admiration of the modern in reading the history of Greece and Rome; and which admiration is so much increased by a comparison of the impassioned views of the lower classes of these people in regard to the duties we owe our country, with the dullness of the feelings of a modern mob on this subject."

It was, no doubt, owing to the conversation and counsels of his friend Dr. Stuart, that Mr. Strachan, during his sojourn at Kingston, determined on taking Orders in the Church of England. And, once started upon this purpose, we can understand with what vigor and earnestness he would pursue it. The testimony he received from the Bishop of the Diocese, the first Dr. Mountain, as to the extent and satisfactoriness of his qualifications for the sacred ministry, we shall best state in his own words, contained in a letter to Mr. Cartwright, dated May 26, 1803:—"The testimony contained in your letter of the 3rd instant, in favor of Mr. Strachan's character and conduct was, in a particular manner, satisfactory to me. In Mr. Strachan's examination, and in the conversation I have had with him, I have found nothing to contradict the advantageous opinion you have formed of him. He appears to be a young man of competent attainments, of fair understanding, and great modesty and worth. I thought it might be acceptable to you to know that I am extremely well satisfied on his subjects, and have therefore been induced to give you this trouble." He was ordained on the 22nd May, 1803; and his appointment to Cornwall, as stated in the letter of the Provincial Secretary, dated from that day.

He appears to have entered without delay upon his duties at Cornwall; and at first in a temporary place of worship, as some time must have elapsed before the church was built. There is a record of the sale of pews early in 1806; so that the church could not have been available for service much before that time. His income as clergyman was only £130 per annum; a sum, as he stated in writing to a friend, not sufficient to enable him to keep house, and withal to extend the never-failing assistance to his excellent and beloved mother. His personal wants were few, and his habits simple; and yet, as he said, he was never beforehand. His means were always largely taxed for the aid of others.

Amongst the fresh objects of his solicitude, was his elder brother, James. This brother writes on April 10, 1801, from H. M. ship "Boadicea," at Torbay; intimating, though we are without particulars, that he had been making an experiment of naval life. Speaking of the death of another brother, William, he says, in that letter, in reference to the one to whom he was writing,—"O how happy I am to have a brother yet, who I hope is, and will be, an honor to the family. I thank you in the name of my mother and myself for your kindness towards her in her old age. The Almighty will reward you for your goodness to an old and infirm parent." Of the interests of this brother he was not forgetful; for the first £100 he had to spare, he advanced to enable him to open a bookseller's shop in Aberdeen. This was done with the condition that he would live with his mother, who, in her advanced age, required protection; and afford her such pecuniary help as his business would allow. He was very successful in this enterprise, and became at last a man of good independent means.

Mr. Strachan's clerical duties at Cornwall were not such as to occupy his whole time; so he soon commenced taking pupils, and gradually formed that school which afterwards obtained so much celebrity. Amongst his earliest pupils was the late Chief Justice of Upper Canada, Sir John Beverley Robinson, Bart., who went to him in the autumn of 1803, having been previously under his charge for a short time at Kingston. Dr. Stuart, in sending him to Cornwall, mentions him as an "old acquaintance" of Mr. Strachan; and such was his master's appreciation of him, that he offered to educate him gratuitously, if his mother, a widow, should not find it convenient to meet the expense. The warmest friendship —founded on mutual admiration—subsisted between them until death severed the tie.

One after another of those distinguished men followed as pupils at Cornwall, whose names adorn our Canadian history; some having filled the highest offices in church and state; and all, with scarcely an exception, evincing through life an elevation of principle, high gentlemanly bearing, disinterested love of country, and a zealous attachment to her time-honored institutions. All, too, evinced for him who trained them to such thoughts and duties, a love and veneration which time could not impair. With nearly all he maintained a correspondence as long as they lived; and the few who survive their honored master dwell with the warmest affection upon his memory.

It was an early desire of Mr. Strachan to select from his pupils those who had a taste, and qualifications, for the sacred ministry. This he intimated to the Bishop of Quebec; and his Lordship, in February, 1809, replies,—"I have no sort of difficulty in saying that I will receive Candidates for Holy Orders educated by you, and will give them ordination, provided always that I shall be sufficiently satisfied with their attainments, and that there shall be a situation open in which the Government shall consent to place them." In the same letter, his Lordship says, "I am glad that your *school*—a much more acceptable term in these days than *academy*—goes on so well. I congratulate you both upon your success and your usefulness."

Amongst his early Cornwall pupils, the only two who entered the church were the present Dean of Montreal, the Very Rev. John Bethune, D.D.. and the Rev. William Macaulay, Rector of Picton. The former was ordained at Quebec, in 1814; and the latter in England, in 1818, after a residence at Oxford of about two years. That he did not remain to take his Degree at this University, was always a subject of great regret to his early tutor, and much lamented by many of his Oxford as well as Canadian friends. There had been another aspirant to the ministry, the late Hon. George H. Markland, of whom Dr. Stuart wrote to Mr. Strachan in 1810; stating his strong desire for the sacred profession, and describing him as "a good, indeed an excellent young man." His parents, it appears, were loth to part with him, being an only child; and the consequence was, the misfortune of his not being brought up to any profession at all. Had his early inclinations been encouraged, Mr. Markland—having excellent abilities and very agreeable manners—might have proved an ornament to the Church, and a blessing to society. Who can tell what an influence for good this might have imparted to his thoughts and life; how many gloomy and sad days it might have brightened and solaced; how effectually it might have turned his aims and efforts to paths of holiness and usefulness! Pity it is to thwart the early inclinations of youth in selecting their work in life; the more pity, if the direction of these is to serve God and to promote the best welfare of their fellow-men.

CHAPTER III.

The Cornwall Grammar School.

IT was on one of those bright warm mornings in early May, which our Canadian climate occasionally affords, that a lad about ten years of age was making his way to Cornwall on horseback. He was attended by a trusty servant-man; across the saddle of whose horse was slung a pair of capacious saddle-bags, containing the youth's modest wardrobe and supply of books. This was the only practicable mode of conveyance at that season of the year; and in some places floating "corduroy" bridges rendered the road rather hazardous, especially to so inexperienced a horseman. He was full of glee at the idea of entering the renowned school at Cornwall, and allowed no gloomy presages to overcloud his bright hopes. But there was many a sad day to mingle with the joyous ones that came after; a monitor of the future life,—a lesson conveyed thus early that even youth's hopeful season is not all serene and bright.

The next day was Sunday; and he joined the gathering of boys at the old grammar school-house, nearly opposite the parsonage. Those outside maintained a very staid and respectable demeanour,—standing in groups in their Sunday's best, or sauntering about within safe distance of the parsonage; whereas, within, there was romping and tumbling, shouts of young voices and clouds of dust. But the moment the Principal presented himself in his flowing gown and powdered head at the front door of the parsonage, there was a rush of every boy to the gate of that dwelling; a procession was formed; and the whole school, two and two, marched to the church close by,—the master following. On arriving at the church door, they formed two single lines on either side, and the master walked between them into church,—all the boys uncovering. The service was conducted with great decorum; the elder boys making the responses audibly, and the simple, rustic-looking congregation very devout and attentive. Old Mr. S—— usually led the singing, and maintained it in tremulous, quivering tones; very few others joining with him. One honest member of the congregation Mr. E——, invariably stood up about the middle of the sermon, and, facing the clergyman, kept his eyes fixed upon him till all was concluded. In the afternoon,—for there was but one service,—the boys had liberty to walk where they pleased; but they rarely misconducted themselves. There was, in fact, great risk in doing so; as the "censors" for the week, who gave in their reports on Monday morning, had a column for such as played, or otherwise misbehaved themselves, on Sunday.

Monday was generally called "black Monday"; as, what from the censors' reports, and the numerous tasks and exercises on that morning presented, a more than usual amount of punishment followed. The youth referred to above, crept quietly in after the school had opened, and was much awed by the sights and sounds he witnessed,—the sounding lash, and the shrinkings and contortions of the unfortunate ones that were made to come under it. But the punishment after all was not very severe, and was administered with great temper and impartiality. This ordeal through, the principal came over to where that youth sat quiet and timid; he kindly shook hands with him, patted him on the head, and assigned him his class and his work. Thus commenced the acquaintance, that by and by ripened into a life-long and never broken friendship, between the late Bishop of Toronto and the writer of this Memoir.

A brief sketch of our school work, as it was in those days pursued, will not be uninteresting.

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After Prayers on Monday morning, the "Weekly Register" was read by one of the censors of the past week; mentioning every class, what they had done during the week, who had been head and foot of the several classes, and how often. On other days, the Register called the "Daily Register," stated in the same form the work of the preceeding day only. At the end of each month, a book called the "Book of Merit," was made up from the Weekly Register, in which were inserted the names of those who, during the previous month, had been oftenest head in their respective classes, or who had in other respects distinguished themselves. The performance of voluntary tasks was much encouraged,—such as translations from English into Latin, original poetry, and essays on any subject selected at the writers' own discretion; and if these were approved of by the Principal, they were ordered to be inserted in the Book of Merit.

There was also a "Black Book,"—of much less ponderous size and pretentious appearance than the Book of Merit,—in which were recorded the names of those who had been particularly negligent, or who had disgraced themselves by improper conduct. The records of each book were read out aloud by the Principal on the first Wednesday in each month, with remarks from the Principal of commendatory or disparaging character, as the cases might respectively demand. The "Book of Merit" is still in existence, and has oftentimes been examined and commented upon by old scholars of the Cornwall School, when spending a quiet evening with their revered Tutor. With considerate tenderness, the "Black Book" seems to have been consigned to fitting darkness. The records of its pages have not been allowed to recall unpleasant memories of the past; honours and rewards are remembered, but boyish delinquencies and degradations have been given over to oblivion.

The work of each day commenced with the reading aloud by the respective classes, of a portion of some historical work, or Enfield's or Walker's Speaker,—the principal taking them, with his assistants, in turn. On two days in the week, dictation followed the reading. The master read aloud a few sentences, carefully noting the punctuation; and this, every member of the class was required to write down carefully on his slate. Each boy's performance was then examined, and errors were marked by a score underneath; those with fewest mistakes took respectively the highest places. If the mistakes were so numerous as to betoken particular negligence, not only was there a lowering of position in the class, but a slight punishment was also inflicted. This proved an admirable method of getting boys into the habit of spelling correctly,—an accomplishment in education not unfrequently overlooked. On one occasion it happened that the dictation was made inadvertently from a chapter that had not been read; and, in consequence, every boy's performance was miserably incorrect. The Principal ordered the whole chapter to be committed to memory against Monday morning,—the day of the occurrence was Saturday,—as a punishment for the apparent negligence. This was a hard case, but it had to be submitted to. In the interval, however, he had discovered his mistake, and made no demand on Monday morning for the imposition,—greatly to the relief of all in the class.

'implementing ranking' system' hierarchical

The junior Latin classes were very thoroughly drilled. The lessons were short; but not only had the whole to be construed several times over, but every noun that occurred had to be declined, and every verb conjugated; the rules, too, demanded for every variation. Even in the more advanced classes, this particularity, though in a different way, was maintained. In nouns and adjectives they were asked to state one or more cases in each number; in verbs, they were asked for the participles or supines, or bid to go through consecutively the second or third persons, singular or plural, of every tense in every mood, both in active and passive voices. Sometimes to ensure more perfect accuracy and mastering of the subject, they were desired to go through this backwards.

In Arithmetic and Algebra, the several classes brought up one or more prepared questions on their slates, which were examined as to their accuracy. Then the work was rubbed out; some one boy was called upon to read the question, and thus commence working it aloud, giving the rules and reasons for every step; and, as he proceeded, the rest of the class silently worked with him, writing down figure by figure, but ready to correct him, and take his place, if he made any mistake. When the leader had finished, the work on each boy's slate was inspected; and if any errors were detected, he lost place according to their number. The second question was then proceeded with in the same manner; and sometimes both were worked over a second and even a third time, so as to test every boy's ability and expertness.

About twenty minutes before the close of the school on each morning, Saturday excepted, the several classes formed for writing,—their respective copy-books placed before them, with copper-plate lines at the head. At the word "Compare," the boys started up, and placed their copy-books on a range of desks, in the order in which they stood the day before. They were inspected by the Head-master, and made to take precedence according to their merits,—a copy-book sometimes shifted from a very low position almost to the top.

The Geography of countries, Natural History, and Civil History were taught in a peculiar way. These had each their respective days in the week,—always in the afternoon, and the last thing before the closing of the school. On the day appointed for each respectively, not less than twenty questions with their answers were to be produced by each boy, fairly written out. The boy at the foot then asked a question, upon the given subject, of the boy next above him: if answered, the latter asked the third, and so on through the class. If it happened that the boy asked could not answer, the questioner answered for him and took his place; and he then continued to ask questions until stopped by being correctly answered. If there was any unreasonable delay in a boy's asking a question when his turn came, he lost his privilege of asking any more; and any one asking a question that had been asked before, also lost his privilege. In this way the competitors soon became reduced in number, and the whole was concluded within a reasonable time. As the chances of success were very poor unless the subject had been well got up beforehand,—for no boy had time to be searching through his paper for an answer to the question proposed,—it is very evident that no more effectual method could have been adopted for thoroughly impressing on the memory the subject thus introduced.

Once a week, generally on a Monday afternoon, there was an exercise in Reading, and a method for improving the Elocution, which probably was peculiar to this school. ✓ Two or three boys in their turn, challenged each two other boys to read a passage in prose or verse: this was formally announced a week beforehand and duly recorded, so that every one had ample time for preparation. The challenger came into an open place, and read first; the challenged immediately followed. Judgment as to which was the best reader was not pronounced by the Principal himself, but left to a committee appointed for that purpose. If these by their spokesman gave a wrong judgment, they were sharply rebuked for it; but almost universally their judgments were acquiesed in by the Principal. The benefit of such a system to all parties,—the listeners as well as the readers,—is obvious.

About once in two months there was the public recitation ✓ of a debate, for which great preparations were made. Two leaders on either side of some great question,—say the Slave Trade,—were selected, and they made their choice out of the best speakers in the school, of as many as were required to fill the debate. Every one's allotted speech had to be committed carefully to memory, and some of these were several pages in length; so that, in conjunction with the regular work of the school, it was pretty severe labour. Still the boys took very cheerfully to the task; as the excitement on the day of repetition was intense, not only on the part of the debaters, but of the whole school; especially at the close, the Principal gave his judgment upon the manner in which each side acquitted themselves.

I shall notice only one other peculiarity of the school, and this was the Saturday lecture. On this day, just before the half-day's school was closed, a lecture was delivered by the Principal, occupying about fifteen minutes, on Ancient or Modern History, Ethics, or a portion of Scripture, as the case might be; for each of these subjects was taken up in turn. Probably two-thirds of the school were required to hand, in on the Monday morning, a short abstract of this lecture, which was carefully read over by the Principal. Praise was fully bestowed where it was deserved; but negligence, exhibited in a very poor performance, was rebuked, and sometimes punished. When the transcript was particularly bad, the writer was made to learn it by heart and repeat it next morning; and on some occasions, he was desired to stand on the top of a desk and read it aloud, to the great amusement of the school and his own deep mortification. No more effectual cure for indolence or negligence could have been devised.

Enough has been addressed to shew how patiently and thoroughly the boys of the Cornwall Grammar School were drilled on every subject that formed part of their studies; enough to shew the grounds for the reputation far and wide which that school has gained.

Distinguished men were occasionally visitors of the school; and the annual examinations attracted gentlemen from Quebec and Montreal on the one side, and York, Kingston, and Niagara on the other. Amongst the casual visitors was the Bishop of Quebec, Dr. Jacob Mountain, whose first visit to the school was signalized by the presentation to his Lordship of an Ode in English from the three senior boys of the school, and an Ode in Latin, Sapphic and Adonian, from the Principal himself. The former was very creditable to its youthful authors; and upon the latter the Bishop thus expressed himself in a letter dated January 25, 1804:—"With respect to your Ode, I find considerable difficulty in giving an opinion upon the merits of a composition, in which you are pleased to speak so very favourably of me. But I must not refuse to do you the justice, nor myself the pleasure, of saying that, in my judgment, it has real poetical merit; and contains sentiments which do equal honour to your feelings and your taste. I need hardly add, that the cultivation of this talent, in a moderate degree, and applied to proper subjects, may clearly be placed under a certain class of amusements to which I alluded in my charge; nor need I, I am convinced, caution you against indulging even this elegant and pleasing talent, to the neglect of more important pursuits, and more profitable studies. The very sentiments contained in this Ode are a pledge to me that such a caution is unnecessary."

Poetical composition was much encouraged in the Cornwall school, as being of much value in promoting a readiness of conception and expression, and a more copious and graceful diction. Half-holidays, except on Saturdays, were never granted except on some special occasion or event,—as a great victory on land or sea, the arrival of a new scholar, or the visit to the school of some gentleman of high standing in the country. But a few lines of satisfactory poetry would always ensure a half holiday, when there was nothing else for which to claim it; and as the school was never without its laureate, his talents were frequently in requisition to procure this boon. Like other poets, he was not always "in the vein," and his lines were therefore rejected; but his successes, on the whole, were more frequent than his failures. The laureate sometimes, and no doubt for satisfactory reasons, refused to write. On one of these occasions,—the poet, we believe, was the late Sir John B. Robinson,—the task was assigned to two or three others who, amongst them it was thought, would evoke the passable lines. These young gentlemen, to avoid interruption, betook themselves to the tower of the church, standing at its west end generally with open doors. This work proved a failure; and many a playful gibe and jeer was afterwards flung at the "steeple committee," as they were designated by him to whom they ventured to constitute themselves rivals.

An appropriate conclusion to these remarks on the Cornwall school, will be a few extracts from a very excellent address delivered by the Principal to his pupils at the annual examination in August, 1807; when several of them had completed their education, and were about to prepare themselves for the work in life which they had respectively chosen :—

Orderly
discipline

"I begin with an observation which, to many of you, will appear a little extraordinary; it is this, that one of the greatest advantages you have derived from your education here, arises from the strictness of our discipline. Those of you who have not already perceived how much your tranquillity depends upon the proper regulation of the temper, will soon be made sensible of it as you advance in years. You will find people who have never known what it is to be in habitual subjection to precept and just authority, breaking forth into violence and outrage on the most frivolous occasions. The passions of such persons, when once roused, soon become ungovernable; and that impatience of restraint which they have been allowed to indulge, embitters the greater portion of their lives. Now the discipline necessary to correct the impetuosity of the passions, is often found no where but in well-regulated schools; for, though it should be the first care of parents, they are too apt to be blinded by affection, and grant liberties to their children which reason disapproves.

"Next to the due regulation of the passions and melioration of the temper, which we very justly reckon one of the most important advantages resulting from a well-conducted education, we place those habits of diligence and application, to which you have been accustomed in the prosecution of your studies. These habits are of the greatest use at every age; but if they are not acquired in youth, they are very seldom attained. They are certainly the foundation of all future excellence; for how can any person advance in his professional studies, or transact business with correctness and despatch, unless he be accustomed to application? Never did any one gain pre-eminence without exertion. The memorable example of Demosthenes has become trite, because so frequently adduced; but read the private history of any of those men who have risen above their fellows, and you will find that they commonly obtained this distinction by vigorous application.

"Be careful, my young friends, in the prosecution of your professional studies, to improve the advantages which you have here acquired. Be patient, diligent, and methodical, and you will make rapid and profitable progress. It is to the want of a systematic education, to a confused method of thinking, early acquired but never thoroughly removed, that we must attribute those numerous inconsistencies and that confusion of ideas, which we find so general amongst those we converse with. The opinions of persons of credit are frequently taken up by men without examination, or deduced from principles in themselves erroneous, because they have never given themselves the trouble of sifting them to the bottom. How contemptible rash opinions, unsupported by solid reasons, must appear to an accurate thinker, though delivered with fluency or even elegance of language, it is easy to imagine. By encouraging you to think accurately, and to exercise industry and application, we have endeavored to protect you from this rock, and to give solidity to all your future acquisitions. It is only the man who is not afraid to decide for himself, that can discharge any office he may hold, with probity and honor.

"While you are qualifying yourselves to discharge with dignity the duties of your profession, you must not forget that something more is necessary to render business pleasant. In order to do this, you must behave in a kind and affectionate manner to all who have intercourse with you; a mildness of treatment, a condescension to inferiors, a ready obedience to the just commands of superiors, contribute, in a remarkable degree, to make a man content and useful in society. It will be obvious to you all that I do not recommend that artificial politeness which decorates the countenance with a smile, while the heart is rankling with malice; and which will descend to flatter the wicked and the proud, when interest approves. No; the civility of manners which I would recommend, flows from the heart, and is intimately connected with all the finer affections that can adorn human nature.

"At the same time that you are animated with the laudable ambition of excelling in your profession, and rendering yourselves agreeable by your amiable manners, do not neglect to improve those correct principles of religion and virtue, which must ever constitute your most solid merit. Impress upon your minds the sublime and affecting truth that there is a God above, our Friend, our Benefactor, the Creator of all things; and that it is only by imitating His moral perfections, as brought home to our hearts and affections by our blessed Redeemer, that we can render ourselves worthy of the rank we hold in the scale of beings, and enjoy solid pleasure in this life, and in that which is to come.

"Suffer me, however, to remind you that he who wishes to be a good man, and rise in moral excellence, must begin with being a dutiful child. Obedience to parents, an anxious solicitude to please them and to increase their innocent enjoyments, are indications of an amiable and generous soul. It is the foundation-stone, the test of virtue; and unless it be so founded, it has no value. I shall boldly affirm that the man who does not look back with delight at every pleasure he has given his parents; who feels not a most agreeable emotion at the recollection of his exertions to render them happy; and who experiences no compunction for acts of disobedience or neglect, can never feel much satisfaction in this world. Cherish, then, this tender filial affection; it will protect you from vice, when far away from your families and homes. When you are assaulted by temptation; when the wicked and profligate are attempting to draw you into their snares, and to corrupt the pure and amiable principles you have imbibed; when your resolution staggers and begins to give way, the tender recollection of your parents will rush upon your minds and arrest your attention. It will dispel the allurements of vice, and enable you to escape its toils.

"Before I conclude, let me recommend the cultivation of friendship. The connexions formed at school frequently continue through life. This union, if founded on virtue, and nourished by similarity of disposition and congenial souls, will be the delight of your future lives. With what fondness do we recollect the companions of our early years!. With what emotion do we look back to those mutual endearments which bound us to one another,—to the noble resolutions we had formed,—and to our determination to continue the friends of virtue and truth! These are feelings which give us the liveliest pleasure, when most of the enjoyments of this transient scene have ceased to delight.

"Cultivate, then, my young friends, all those virtues which dignify the human character, and mark in your behaviour the respect you entertain for everything venerable and holy. It is this conduct and these sentiments that will raise you above the rivalship, the intrigues, and slanders by which you will be surrounded. They will exalt you above this little spot of earth, so full of malice, contention and disorder; and extend your views, with joy and expectation, to that better country which is beyond the grave."

CHAPTER IV.

Domestic and parochial life at Cornwall.—His marriage.—
Appointment to York.

WE must turn for a little from the more public to the domestic life of the late Bishop at Cornwall. We have many anecdotes of the discomforts and privations he experienced during the early days of his bachelor house-keeping; when it was difficult to procure competent servants, and when a straitened income did not allow of a satisfactory choice. But all this was remedied by his marriage in 1807 to the lady with whom, for more than half a century, he lived in the fullest harmony and happiness. This was the second daughter of the late Dr. Wood, a respectable physician of Cornwall; but who had become the youthful widow, with a handsome annuity, of the late Mr. Andrew McGill, of Montreal. As the event proved, no choice could have been more fortunate. She was a devoted wife and mother, had great personal attractions, was of gentle and amiable manners, and unsurpassed as a house-keeper. A large family blessed this union; but out of four sons and four daughters, only one survives,—a son, the eldest born; the sole inheritor, out of that numerous family, of the name of Strachan.*

At Cornwall, in connexion with his large and flourishing school, he paid due attention to his clerical duties. Service was performed with great regularity each Sunday morning in the parish church; and the sermons, composed evidently with great care, were listened to with eager attention, and often elicited the admiration of the boys as well as of the ordinary parishoners. "I have heard," said one of his pupils who spent a few years in England, "many attractive sermons here, with much learning and elegant composition; but I rarely came away with the glow we felt at the conclusion of many of our friend the Doctor's animated and practical addresses at Cornwall." In reference to this, we may offer an extract from a letter of the Reverend Dr. Stuart, dated November 2, 1803, and alluding evidently to a visitation of the Clergy. "In regard to Mr. P—'s opinion of your performance in the pulpit, it was much in your favour. The sermon, he says, was an elegant composition, that would have done you credit in the public hall of a college."

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* He—Capt. James McGill Strachan,—died on the 22nd January, 1870.

We have to the same purport a characteristic letter of the late Reverend John Langhorn, the good but eccentric Missionary of the Bay of Quinte; for all that skirts that beautiful sheet of water was embraced in his sphere of duty. To this day many of the old inhabitants speak of his travels on foot; his plain admonitions in public and private; his catechising the children at the kitchen fire-side, or under a shady tree in summer. One of these, when grown to manhood, mentioned to me his being suddenly surprised by Mr. Langhorn in one of his rambles; put through his catechism carefully; and sharply rebuked because he omitted to kneel down on the dusty road on coming to the Lord's Prayer. The following is the letter he addressed to Mr. Strachan, written in a clear large hand and with colons and periods almost as large as pepper-corns :—

"I received yours of August 28, 1807, together with your printed performance. In point of style I imagine you must come the nearest to our Lord Bishop, (who is a lovely writer) of any of the clergy in this Province. The printing of your pamphlet is considerably well done, and I remarked a few errata ; but however proper the language of it may be for your pupils, to whom it is addressed, I hope you do not use such learned style in your common preaching. I hope you do not tell your vulgar hearers of 'misanthropic seclusion, insulated occurrences,' &c.; and you may believe me, I am right well pleased that we have in our little number a man of your abilities. If I am good for some uses, I do not look upon it I am proper for every purpose.

"I wonder where you light on all these Deists. I cannot say I ever found out but one here. It is a long time since, and I cannot now perfectly remember the conversation we had; but it was somehow thus. He told me he was a Deist; I asked him what his rule of religion was. He answered, reason; then I asked him what would reason teach you, if you should light on a man who shewed you that he had all Nature at his command? To this, I think, he made no answer, and so the conference ended. I afterwards put Leslie in his hands; but he turned out a young fellow not of the best of characters, and I do not know what became of him.

"At page 7, you do not talk about ridicule quite to my satisfaction. One might imagine you condemned all ridicule, which is not reconcilable with Scripture. For we find the figure of Irony used with uncommon force by Elijah to the priests of Baal. A parcel of injudicious Americans would have said that Elijah made a mock of religion; but such a great and extraordinary man knew very well how to conduct himself. I should have been better content if you had said, 'with young and uncultivated minds, unjustifiable ridicule has frequently more weight than the strongest arguments.'

"There is another passage in your pamphlet I would ask you about. At page 20, you say, 'if the Jews, although the keepers of a law written by wisdom itself, were unable to reach those pure and sublime virtues which sprang from the mission of Christ,' &c. Here I would ask, what great matters have Christians done for these many hundred years that the Jews do not equal them in? Here I presume you would have obliged the world, if you would have let them see particularly that the morals of Christians were wonderfully superior to those of the Jews. Here is a lame place in your reasoning, I fear. You may consider it."

The confinement and intellectual toil of a school are very trying to the physical energies; and after a day of hard labour in this vocation, there is usually a prostration of the system which unfits for much other duty. But the subject of this memoir, as all his friends remember, was not one to be thus affected: his robust and vigorous frame was proof against such influence; and frequently has he been seen, after these trying labours were closed for the day, mounting his horse and galloping off to visit some sick parishioner. His intercourse with the people was well maintained; and if his visits were not very frequent, they produced a great impression, and were always remembered and spoken of as a high privilege. There was always a pleasant word for father and mother, and uniformly a marked kindness to the children of the household. Even those who looked upon him with awe in the school, shewed a little creeping familiarity when they met him in their parents' abode.

In 1811, the Degree of Doctor in Divinity was conferred upon him by the University of Aberdeen, in reference to which his friend Dr. Stuart writes,—"I congratulate you upon the honour conferred on you by your Alma Mater, which I do sincerely; and according to Mr. Cartwright's account the *manner* of bestowing the academic distinction has been as flattering as the *matter* itself, being unsolicited by yourself or friends, and conveyed to you through the hands of a person who had been actually your tutor. May you live long to convince the world, that your friends know how to discover and reward modest merit!"

In the same letter is a reference to the serious illness of their eccentric friend Mr. Langhorn, and the expression of a desire from him to be relieved from the actual discharge of his ministerial duties. It will surprise many of our readers to hear Dr. Stuart say, "In the event of the success of his application for leave of absence, I recommended Mr. Osgood (provided he would return and accept the situation) as Mr. Langhorn's Curate, and contingent successor. The Bishop has consented to this arrangement." This was Mr. Thaddeus Osgood, so well known subsequently in the religious history of Canada; a quiet inoffensive man; of earnest piety, and much devoted to the spiritual welfare of the young. Although a Presbyterian in some American connexion, he never in his after life, shewed any violent contradiction to what seemed to have been his early partialities.

The long intercourse and affectionate friendship that subsisted between Dr. Stuart and Dr. Strachan, was now about to be brought to a close. This excellent man and zealous clergyman died in August, 1811, in the 70th year of his age; of whom his friend has given this brief memoir in the "Christian Recorder," of March, 1819:—

> "The Reverend Dr. John Stuart was born of very respectable parents in the State of Virginia, in 1741. Of his early life, little worthy of notice is known, except that he soon discovered a strong attachment to serious studies; a bias which appeared the more remarkable as he was naturally of a lively disposition. In acquiring the knowledge which was necessary to qualify him for the arduous and important office of a minister of Christ, he met with many difficulties, which a mind less vigorous and persevering would never have been able to surmount. His father was a rigid Presbyterian, and though sufficiently indulgent to his children in every thing else, he looked for their implicit obedience in adopting his religious system. The doctor incurred his father's displeasure by thinking differently in this matter. He was startled at a very early period of his life, at the dogmatical tone of the Shorter Catechism, which was correctly repeated by himself and his brothers every Sabbath evening. After much inquiry and reflection, he attached himself to the Church of England, being thoroughly convinced of the excellence of her doctrine, and primitive purity of her worship and discipline. But though he was fully prepared for the ministry, and had attained the legal age, he deferred taking orders, that he might not wound the feelings of an aged and beloved parent.

"This magnanimous forbearance he continued to exercise for several years, till his father, struck with the greatness of the sacrifice, and the unequivocal proof which it afforded of the purity of his motives, besought him to follow his own inclination, giving him his blessing, and praying sincerely for his future usefulness. After this amiable contention between filial love and parental affection, Dr. Stuart went to England, and was ordained by the Bishop of London.

"Being now a minister of Christ, he left the more attractive path to eminence which his talents might have opened, and devoted himself to the Indians on the Mohawk River. He laboured with unwearied assiduity, to inspire them with living Christianity, and he was blessed with a degree of success proportioned to his active and rational zeal. During the seven years that he spent among the Five Nations, his leisure hours were employed in translating a part of the New Testament into their language, the credit of which, however, was given to another.

"The Revolutionary War in America followed, but nothing could induce him to renounce his allegiance to his Sovereign. Leaving his native land, he was appointed Chaplain to a provincial regiment, and regarded by officers and men with esteem and veneration. When peace was established he settled himself amongst his fellow-loyalists in Canada.

"The last twenty-six years of his valuable life were spent at Kingston, instructing a congregation that was continually increasing, and which loved him the more, the better he was known, for his life was a living example of what he preached. He may be truly named the father of the Episcopal Church in this Province, and a most worthy father he was; ever ready to instruct his younger brethren how to surmount the many difficulties which are apt to discourage them on their first entrance upon their ministry.

"He resigned his spirit into the hands of God who gave it, in August, 1811; but he still lives in the hearts of his friends, and shall be had in everlasting remembrance."

The death of Dr. Stuart necessarily involved some changes in the ecclesiastical arrangements of Upper Canada, slender as the staff of its clergy was at that time; and its effects upon the interests of Dr. Strachan were of a very marked and important character. They involved nothing less than his removal from Cornwall, and the commencement of a ministerial career in the capital of that Province, which was only terminated by his death fifty-five years afterwards. Yet, on the lamented demise of Dr. Stuart, very different arrangements had been contemplated. It was the anxious desire of the Hon. Richard Cartwright, concurred in by a large number of other influential friends, that Dr. Strachan should succeed to Kingston; and this was a wish he eagerly cherished himself. But Mrs. Stuart had intimated to several friends of her departed husband, her earnest desire that her son, Mr. George O'Kill Stuart, should take his father's place, and be removed there from York, his present charge. "I instantly relieved my excellent friend Mr. Cartwright," says Dr. Strachan in a letter to the Bishop of Quebec, "from his difficulty, though not from his regret, by declaring it to be my firm resolution never to oppose the son of my venerable friend, but to forward with all my power, whatever his respected widow might conceive conducive to her comfort. This was a sacrifice not easily made, but I owed it to Dr. Stuart, and I found strength to make it." He went further, and urged Mr. Cummings, the Churchwarden, to call a meeting, which should invite Mr. George Stuart to become their minister, subject to the approbation of the Bishop, and of the Lieutenant Governor of the Province.

Immediately following this arrangement, was the offer to Dr. Strachan of the parish of York,—an offer voluntarily made by Mr. Gore, the Lieutenant Governor, who entertained for him the highest regard and esteem, and which was unhesitatingly sanctioned by the Bishop of Quebec. This offer led to long and anxious consideration. Cornwall, with its flourishing school, furnished an excellent income, and had besides a comfortable parsonage-house on which the incumbent had spent a considerable sum from his private means. In York, the clerical income was not much, if at all, larger; there was no parsonage; and the chances of a school on a remunerating scale were very doubtful. Moreover, the expenses of living, at the seat of Government, would be much increased; and the cost of moving, when the means of transport were so few and inferior, would be very serious.

All these considerations decided him on declining the offer; but Governor Gore, his unvarying friend, intimated the willingness of the Bishop of Quebec to give him the appointment of Official in Upper Canada,—an office of dignity and responsibility, and to which a suitable income was attached. The assurance of this determined his acceptance of York; but it appears that Mr. Gore had been too sanguine, for the Bishop of Quebec felt it his duty to confer the appointment upon the Rev. George Stuart, the son of him who had so worthily filled it for many years. The reason assigned was, "the high estimation in which the late Dr. Stuart was held, and the laudable motives which induced the son to move to Kingston, at a diminution of his income." What the Bishop had said, and how he interpreted the whole matter, is best given in his own words:—"It appears to me proper to say, that in confessing to Mr. Gore (by way of accounting for delay) that I had considerable hesitation in making up my mind upon the appointment of an Official for Upper Canada, in disclosing some of the reasons for that hesitation, and in adding that upon the whole I inclined to Dr. Strachan, but should give the matter further consideration; I did not, in any manner, hint that my final determination in the least degree depended upon any opinion that Mr. Gore might be likely to express upon the subject, or that I looked to, or wished for, any such opinion from him; but, on the contrary, took some pains to guard against any probability of such a misinterpretation."

This was satisfactory, as the world outside might interpret the matter; but the disappointment to Dr. Strachan can easily be conceived. In his mind, it completely dissipated those hopes of advancement in which he had been led to indulge; and perhaps there was never, in after years, that cordiality between him and his Diocesan which had previously existed. He felt himself wronged; and without the intention on any side of inflicting a wrong, or committing an injustice, we cannot wonder that he should have so regarded it, and that he was unable to control the apprehension that he did not enjoy the full confidence of his Bishop. Many indications exist that it weighed heavily on his mind, and that it was likely to give an entirely new direction to his plans of life. In a letter from his friend and constant correspondent, Professor Brown, of St. Andrews, dated January 9, 1812, there is a reference to an expressed desire on the part of Dr. Strachan for a transfer to some University post in Scotland,—growing, no doubt, out of the disappointment to which he had been subjected in Canada:

"This country," the Professor says, "is still more infested than yours, with miserable factions and illiberal polities both in Church and State; so much so, that the best man cannot hold any prominent office without having his happiness embittered by these causes. Although it is just what I expect in ninety-nine out of a hundred instances, I cannot help feeling for you under the *fallacy* to which you have lately been exposed, both in a moral and physical view of human affairs. Judging from what I know of your ardent and honourable mind, I suspect you have been too sanguine; and your superior's conduct has been clearly unguarded, I believe no man of my acquaintance is more honest, or more conscientious, than you are; but from the language of some of your excellent pamphlets which you have been good enough to send me, I am afraid that you have at times been intemperate; I know that, in the present state of society, there is no surer way of giving offence than a fearless discharge of duty at all times, and in all circumstances. . . . . It is very possible that the situation to which you were so well entitled, might, on trial, not have yielded all the comfort you expected. For the reasons you urge, you were quite right, I think, in declining the other situation; but comparing the two letters exchanged, you may fairly venture to change places with your superior. There is an old Scotch saying I have lately heard, 'Better ane sit, than ane flit.' If you cannot previously be translated to an eligible office in this country, which I most anxiously wish, I do not despair of seeing you in the first ecclesiastical stations in Canada."

There were, however, subsequent negotiations. The inhabitants of York, headed by Chief Justice Scott, urged on Dr. Strachan his acceptance of that parish; and as this was warmly seconded by Major-General Sir Isaac Brock, at that time administering the government of the Province,—accompanying it with the offer of the Chaplaincy to the Troops, which would add £150 per annum to the income of the parish,—he at once consented. General Brock, in a letter to the Chief Justice, dated February 24, 1812, thus writes: "I rejoice that Dr. Strachan has consented to come to the capital. I write to the Bishop by this day's post, and request you to assure the Doctor that every possible indulgence will be extended to enable him to repair to York in the most convenient manner."

This, then, was a settled arrangement; and preparations for the removal, fraught with so many important future consequences, were vigorously entered upon.

CHAPTER V.

Removal to York.—The War with the United States.

A JOURNEY of 300 miles,—the distance from Cornwall to York,—was in those days a tedious and expensive undertaking. The only mode of conveyance from Cornwall to Kingston, with a family and heavy lugguage, was by the French batteau,—an open boat of inconsiderable size, with a flat bottom for the purpose of ascending rapids; in the centre of which, a canvas awning was usually erected for the shelter of passengers from the sun and rain. Between Cornwall and Prescott the beautiful St. Lawrence presents a series of rapids, including the grand Long Sault; and as, in many cases, the boats had to be shoved along with poles, the use of oars being impossible, and sometimes towed by hand,—two or three boats' crews uniting to drag up one,—their movements were very slow. From Prescott to Kingston it was smooth water, and they could row or sail as the wind allowed; yet to accomplish the whole distance, fully a week was required. At Kingston, passengers and luggage had to be transferred to a schooner; and if calms and head winds were encountered, another week was not unusually spent in reaching York.

This journey was the more precarious just now, as in the midst of it, took place the Declaration of War by the United States against Great Britain. Without attempting to enter minutely into the causes of this war, it may be enough to remark that, when great nations are engaged in conflict, the less powerful states often innocently suffer. Those, for instance, who desired to remain neutral during the tremendous contest between Great Britain and France, were exposed to serious inconveniences and losses. The people of the United States, in particular, who enjoyed an extensive commerce as carriers of the produce of France and other countries, felt the ill effects of the clashing decrees of the belligerent powers. This would lead, on some occasions, to annoying and exasperating acts. The United States vessels would sometimes be intrusive; and those of Great Britain, in self-defence, harsh and exacting. We shall not deny that there were, at times, grounds for complaint on the part of the United States; but the apologies and concessions of Great Britain were not received with the consideration and respect they would have commanded, had not the latter been engaged in a conflict, almost for existence, with Napoleon Buonaparte. All remonstrances proved unavailing, and war was declared by the United States against Great Britain on the 18th of June, 1812.

On the arrival of Dr. Strachan at York, the war and its probable consequences was the one absorbing topic; and on Sunday, August 2nd, he took occasion to express his opinions upon the grave event, in a sermon preached in the parish church before the Legislature of the Province. From this, which was published at their request, a few extracts will be interesting:

> "Irritations had been industriously raised between the United States and Great Britain, yet we flattered ourselves that friendly relations would be maintained. We were indeed astonished at the measures taken by the United States to embarass and destroy the illustrious nation of which we form a part,—that nation which alone prevents universal despotism; but we still cherished the hope, that reason would at length prevail; that the general interests of humanity would teach them to prefer the good of the world to their private advantage. We expected that a nation fighting for her own existence, resisting the most formidable tyrant that ever lived, and triumphantly arresting his progress,

would at length obtain their favour; and that if they had not the magnanimity to assist in the contest, they would, at all events, abstain from weakening her means of victory and defence. We looked for peace, we persuaded ourselves that the similarity of manners, habits, and opinions, the warm connexions that still subsist between the two nations, the tender recollection that they once stood in the relation of parent and child, would have taught the States moderation, and induced them to excuse any little faults on the part of the British, till a time of tranquillity should arrive, when they might be satisfactorily arranged. But no good came; the darkness increased.

"The great consolation which will support us during the present unhappy times, is the conviction that, on our part, the war is just. All defensive wars are just. We were at peace, and war has been declared against us; we have been invaded and attacked, we are consequently acting on the defensive, that is, we are repelling injury. Now the justice of our cause is of the greatest advantage to us: it is, indeed, half the victory.

"The very precept, 'Love your enemies,' presupposes the existence of enemies, and consequently of wars. Yet this precept has been deemed totally irreconcileable with such a state, for it has been triumphantly asked, How can you love those whose destruction you desire, and against whom you are fighting? To this the Christian may answer, that he seeks not the destruction of his enemy, but his return to justice and humanity. The end proposed by all wars is peace; and as soon as this can be obtained on equitable terms by the friend of the Gospel, he wars no longer. The same measure of love is not due to both, neither is it required; but no conduct on the part of enemies can free us from the obligation of doing them all the good we can, after they have lost the power of doing us evil. The punishing our enemy till he be disposed to agree to an equitable peace, can be done without harbouring hatred or revenge.

"The Christian soldier loves his country. Were patriotism a determination to support our country when in the wrong, were it an inclination to do evil to promote her advantage, then might we admit it to be a narrow and illiberal prejudice; but the patriotism for which we plead, is an ardent and fixed disposition to promote our country's good by all the lawful means in our power; to sacrifice life, fortune, and every thing that we hold most dear, for its security and defence; not to seek its aggrandizement by the depression of other nations, or by doing any thing inconsistent with justice, piety, and virtue. It is that warm affection which a good man feels for the happiness of his kindred and friends, extended to the society of which he is a member.

"In a free country like this, where differences of opinion concerning public affairs may be sincerely maintained, great danger arises lest a few designing men should take advantage of any party spirit that may exist, to promote their machinations, and induce by specious pretences the adoption of the most pernicious measures, under the cloak of securing their liberties, and maintaining their independence. In order to avoid any thing like this, let us carefully avoid all those questions on which we are known to differ; let us make a joint sacrifice of all the heats and animosities which those differences may have engendered; and since we are all anxious to defend our country against the common enemy, by word and deed, let our only contention be, who shall outstrip the other in this race of glory.

"If we fix our attention habitually upon God, and put on the graces of the Christian soldier, we have nothing to fear. Hardships and calamities we shall have to encounter; but our heavenly Father will enable us to endure them, and we shall experience in the heat of battle, His invigorating spirit strengthening our souls and bodies, and teaching us never to forget the duties of humanity even in the hour of victory, but to raise the fallen foe and to treat him with kindness and respect. It is thus that the Christian soldier softens the horrors of war: he delights not in the anguish of individuals, and approves of no acts of hostility but what are necessary and conducive to the end and object of the war: in fine, he forgets not that he is a Christian amidst the slaughter of the field."

The tidings of a domestic sorrow reached him very soon after his settlement at York. This was the death of his aged mother, of whose last hours his brother, at Aberdeen, thus writes, on the 1st of November, 1812: "Our good and affectionate mother is no more. In my last I told you she was poorly, and for the most part confined to her bed; for fourteen weeks previous to her death, she was never out of bed above an hour a day. She was very sensible until within a few days of her death. About ten days before her death, she called me to her bedside, and inquired if any letter had come from you. I said there was, with twenty-five pounds. She said, he was always mindful of me, and I have been a great burden to him; but I will not be so much longer, for I feel my end approaching. Say to him, when you write, that next to my Redeemer he is ever on my mind; tell him, I pray God to bless him and his. Likewise tell my good daughter that she has my prayers for her long kindness to me; I trust God will reward all the family. Tell my son that I am well looked to."—She was described by a friend on the spot, as a woman of extraordinary energy and great force of character. At the commencement of this Memoir we gave some specimens, in her own words, of a strength and cultivation of mind which, with so few opportunities in early life, were remarkable. We subjoin an extract from the last letter she wrote her son in Canada, bearing date April 3, 1811: "My dear son and daughter,—I am this day 74 years of age. I cannot look for perfect health; I ought to be thankful that I am so well, and so well supported in my old age. I have to regret that I have been so long a burden to you; but you do not begrudge me any thing, I know. And now, my son, I hope, although you have got a bit of honour conferred upon you, you will not be proud; for I have always discovered pride to end with dishonour, but humility is an advantage to religion. Now, my son and daughter, may the blessing of God attend you and your family. Do justly, love mercy, and walk humbly with thy God. I am afraid this will be the last time that I write you with mine own hand, for I am very frail."

York, at this time, was a little town of a few hundred inhabitants; the houses all of wood, and of very unpretending dimensions. Seven years later, when first seen by the writer of this Memoir, its population hardly exceeded 1,000; and there were but three brick houses in the whole place. In 1812, it might be regarded as a quiet little parish; affording sufficient, but not severe labour to the incumbent, and quite within the compass of one man's pastoral ministrations.

But now it was shaken and disturbed by the din and turmoil of war; it was the residence of the Commander of the Forces, and the centre consequently of all military arrangements. No sooner was war proclaimed, than there followed the active preparations and energetic movements of Sir Isaac Brock; and before many months, we had the bloodless triumph at Detroit, and the sanguinary, yet not less glorious contest, at Queenston Heights,—having, however, one most calamitous result, the death of the gallant Brock himself. After this, as the wintry season drew on, there was comparative quiet; but far and near were the notes of preparation on either side, and the thickening anxieties for the coming spring. In such a stirring time, it was not in the nature of Dr. Strachan to be idle: burning with love of his country, and full of indignation at this unrighteous aggression, he was active and judicious in his counsels; and if he could not take the lead in the field, he was foremost in devising means to ameliorate the calamities which the war was inducing. He was the chief agent in starting and conducting an Institution, appropriately termed "The Loyal and Patriotic Society of Upper Canada," which had branches all through the Province, and was most generously supported. In the winter of 1814, its funds exceeded £10,000; and an appeal for aid to the British nation was warmly and liberally met. The object of this Association was to afford relief to the wounded of the Militia and Volunteers; to aid in the support of the widows and orphans of the slain; and to assist the families of those who were called out on military duty. Of this benevolent institution it has been correctly stated, that it contributed more towards the defence of the Province than half-a-dozen regiments, from the confidence and good-will it inspired amongst the population at large, and the encouragement it gave to the young men of the country to leave their homes, and take their share in its defence.

The anxious winter of 1812–13 passed away, and in the early spring the forebodings of the Canadians were fully realized. A systematic and combined attack upon the Province at different points, had been arranged, and at the opening of the navigation was vigorously commenced. The town of York was amongst the places to be assailed; and on the evening of the 26th of April, 1813, an express arrived, stating that the enemy's flotilla was standing towards the harbour. Soon after day-light on the following morning, the vessels—fourteen in number, and their decks crowded with men—anchored about two miles south-west of the garrison, and landed their troops under cover of their guns. They had no other opposition at first, than that offered, in a gallant manner, by Major Givins, at the head of forty Indians and a few inhabitants of the town not enrolled for military duty; all wondering at the unaccountable delay in sending forward the regular troops to resist the landing. At length about 400 men of the 8th Newfoundland, and Glengary regiments, were brought up, supported by 500 undisciplined militia-men, to resist fully 2,000 Americans, covered by the fire of their ships. The contest was a most unequal one, and the retreat of the British was inevitable. The several batteries fell into the enemy's hands; and at the command of General Sheaffe the magazine was blown up, causing a severe loss to the Americans, and the death of their General Pyke. General Sheaffe, at the head of the regular troops, retreated towards Kingston, leaving the Militia

Officers to make the best conditions they could for the town. His conduct in this whole affair was severely criticised. No plan of defence seemed to have been organized, and his tardiness when the enemy were landing was inexplicable. The batteries were ill-arranged, and the soldiers disadvantageously placed. No advantage was taken of the panic caused by the explosion of the magazine ; and the retreat was made towards Kingston, instead of being directed to Niagara. Here he could have reinforced the troops assembling to resist the intended attack upon Fort George. In the other direction, the services of the troops were entirely lost.

The following, from Dr. Strachan to a friend in Scotland, touching these events, is graphic and interesting :

"On hearing the tremendous explosion of the magazine, hurried home and found Mrs. Strachan greatly terrified, and off with the children to a neighbor's house. Sent her to a friend's, a little out of town. Go up towards the garrison, which we had by this time abandoned ; find the General and his troops in a ravine, the militia scattering. The General (Sheaffe) determines to retreat to Kingston with the regulars, and leaves the command with Colonel Chewitt and Major Allan, two militia officers ; and desires them to make the best conditions they can with the enemy for the protection of the town. Offer my services to assist them. Go to Mr. Crookshank's house, and meet Major King and Colonel Mitchell, on the part of the enemy. Our Attorney General, Mr. Robinson, also went with us, and assisted us to discuss the points of capitulation. A difficulty arose from a ship and naval store having been set on fire during our negotiation ; this considered very dishonourable. At length a capitulation is agreed upon, subject to the ratification of the Commanding Officer. Soon broken through : Major Allan, though under the protection of a flag of truce, is made prisoner and deprived of his sword. I accompany him to town in the midst of the enemy's column. The militia on our side ground their arms. The enemy return to the garrison, with the exception of the rifle-corps, which is left under pretence of protecting the town.

"Wednesday, April 28, met Major King at the Hon. Mr. Selby's; complain of the indignity offered Major Allan, and that the capitulation had not been ratified, nor a copy so ratified, returned in a few minutes according to promise; and declared that the whole appeared a deception. Major King was sorry; would do every thing that lay in his power, and desired us to go to the garrison, and every thing should be amicably adjusted. Went to the garrison, but the commanding-officer, Colonel Pierce, can do nothing. The militia had been detained in the block-house without victuals, and the wounded without nourishment or medicine. Complain to Colonel Pierce, who ordered rations for the prisoners. Meet a deputation from General Dearborn, to discuss the articles of capitulation; find that they cannot parole the militia officers and men.

"Demand an officer to take me on board the principal ship, where Dearborn was. Meet him coming on shore, and present him with the articles of capitulation. He read them without deigning an answer. Request to know whether he will parole the officers and men, and demand leave to take away our sick and wounded. He treats me with great harshness; tells me that we had given a false return of officers; told me to keep off, and not to follow him, as he had business of much more importance to attend to. Complained of this treatment to Commodore Chauncey, the commander of flotilla, declare that, if the capitulation was not immediately signed, we should not receive it; and affirmed that the delay was a deception, calculated to give the rifle-men time to plunder, and after the town had been robbed they would then perhaps sign the capitulation, and tell us they respected private property. But we were determined that this should not be the case, and that they should not have it in their power to say that they respected private property, after it had been robbed. Upon saying this, I broke away. Soon after General Dearborn came to the room where his deputation were sitting; and having been told what I had said, settled the matter amicably. The officers and men were released on their parole, and we began to remove the sick and wounded.

"Spent the whole of Thursday the 29th, in removing the sick and wounded, and getting comforts for them. On the following day, the Government building on fire, contrary to the articles of capitulation, and the church robbed. Call a meeting of the judges and magistrates ; draw up a short note stating our grievances, and wait upon General Dearborn with it. He is greatly embarassed, and promises every thing."

Our readers will judge from this extract what was the activity and fearless courage of Dr. Strachan at this trying time; and how much it was owing to his energy and intrepidity that York suffered comparatively so little from an undisciplined soldiery, commanded by a General hardly more refined than themselves. In the amenities and courtesies of life, his subordinate officers were much his superiors. On a subsequent day, Dr. Strachan, while endeavouring to rescue some plundered property of a friend from two American soldiers, nearly lost his life. In the heat of the altercation, one aimed his musket at his breast; and his threat of firing would no doubt have been executed, had not an American officer chanced to come up, and interpose, and order the surrender of the booty.

All, during the residue of the summer, was confusion and anxiety,—sieges, battles, alternate victories and defeats, hopes and disappointments. But the year 1813 closed without a solitary advantage to the Americans; without a foot-hold gained by them in any portion of either Province. The Canadians, therefore, so far from being discouraged were full of confidence ; and as the winter of 1814 advanced, cheering news, mail after mail, came in from the older world. The great enemy of England and the scourge of Europe,—the heartless despot whom, in their infatuation, the Government of the United States sympathized with and aided,—having been compelled to make an inglorious retreat from Russia, his army of more than half a million destroyed or dispersed, was now battling faintly for very life; pursued to the gates of Paris; and forced soon to abdicate, and choose the island of Elba as his prison.

The cessation of the war in Europe gave England the opportunity to send several more regiments to Canada; and the war, on our part, was made to assume an aggressive character, which, if not well planned, nor eminently successful, had the effect of diminishing the strength and frequency of the attacks on these Provinces. The summer of 1814 was signalized by the hard-fought and sanguinary battle of Lundy's Lane,—a victory to the British dearly purchased, but an effectual check to the further advance of the Americans; and it closed with the ill-planned, abortive, and disgraceful campaign against Plattsburg. But we soon ceased to have war, or even its rumours; for early in the winter of 1815, peace was concluded between Great Britain and the United States.

CHAPTER VI.

Death of the Hon. Richard Cartwright.—Appointment to the Executive Council.—McGill College, Montreal.—Loss of his house by fire.

DURING the turmoil and anxieties of the war, there were occurrences of a private nature that deeply affected the subject of this Memoir.

During the summer of 1813, the health of his old and attached friend, the Hon. Richard Cartwright, of Kingston, was visibly failing, and little hope was entertained of his recovery. He was himself sensible that his end was approaching; and on the 13th of November of that year, he addressed to Dr. Strachan the following touching letter :—

> "My infirmities are increasing so fast upon me, that it would be infatuation in me to expect to live long, and I may very probably be called away in a few days. To me this is no otherwise an object of anxiety, than as it may affect my family. I had once flattered myself that in the event now contemplated I should have left them under the guardianship of my son James, whose affectionate heart and honourable principles would have well supplied my place; but it has pleased God to order otherwise; and I must devolve this Trust on you, as the kindest and warmest of my friends. I am particularly anxious that the Boys should have such an education as will qualify them for being useful to their friends and their country, and by a taste for Literature ensure them an unfailing source of personal enjoyment. Mrs. Cartwright, I am sure, will readily acquiesce in any scheme you may propose for this purpose; and Mr. Robinson, whom I have joined with you as my Executor, will, I doubt not, lend you his cordial aid. * * * *

"Adieu, my dear friend. Before this reaches you, I shall have finished my earthly career, which has been shortened by the afflicting events which have in the last three years prostrated my fairest hopes. I shall without dismay resign my soul into the hands of its Creator, trusting to the merits of our Saviour for all the blessing which Christianity offers to its votaries.

"I will thank you to look over the letters which I have received from different friends, and especially from my children; and, after selecting those which you think may be useful to the survivors in inspiring them with virtuous and honourable sentiments, you will preserve them for their use and destroy the rest. —Of my papers which relate to the public concerns of the Province, you are at liberty to make what use you please.—May every blessing attend you and yours."

Mr. Cartwright was a gentleman of cultivated mind and superior abilities, with sterling integrity of character and decided piety. His death was a serious loss to the Province, and not less so the Church of which he was a devoted member. Of those he left behind him, two at least are not likely to be forgotten in Canada,—his twin-sons, John and Robert. Both were most estimable men; the former an honest and able member of the Bar of Upper Canada, and the latter one of its most exemplary and zealous clergymen. There was something peculiarly winning in the character of both these men; guileless as children, full of innocent play and vivacity, with a fund of information and anecdote which gave always an interest and charm to their conversation. To both the best of opportunities for acquiring a finished education had been afforded; for the former completed his legal studies at Lincoln's Inn, in London; and the latter went through the full curriculum at Oxford, obtaining there his Degree with second class in Classics, and first in Mathematics. Both died comparatively young,—Robert, in the spring of 1843, and John, in January, 1845. The attachment between these brothers was something unusually strong;

each being, as it were, a part of the other's self. In life they were rarely separated; and in death they were not long divided.

Soon after the death of his old and valued friend Mr. Cartwright, Dr. Strachan was appointed a member of the Executive Council of Upper Canada. This appointment was made upon the strong recommendation of Mr. Gore, the Lieutenant Governor, who urged it mainly on the ground of his zealous and valuable services during the late war; and so highly were these appreciated by the Ministry in England, that they sanctioned it with the greatest promptitude and cheerfulness.

In reference to this appointment, I gladly quote the words of another biographer of the late Bishop, the Rev. Dr. Scadding:

> "The appointment of a person in Holy Orders under the Episcopal rank, to such a position, would scarcely have happened, had there not been a scarcity of men in the country qualified to fill such a station. The discernment and decision of mind evinced by Dr. Strachan in regard to secular as well as ecclesiastical matters, stamped him as one that might be thus distinguished by the Crown. In England, to this day, we see men in Holy Orders sitting on the Magistrate's Bench. It is a relic of the policy of bygone ages, when ecclesiastics were chosen to be keepers of the Great Seal; because they, beyond the generality of their contemporaries, were fitted for the office. The policy of the present day, although it has not yet wholly discarded the usage of the past in this respect, is in its tendency opposed to, and will ultimately exclude such appointments; the reason arising from the paucity of qualified men outside the ecclesiastical ranks, having long since been cancelled by facts."

Upon this subject it will be enough to add, that the appointment was not of his own seeking, and at first accompanied with no emolument whatever. It was accepted, as he stated in a letter to a friend, because "it gave him more influence and greater opportunities of promoting plans for the moral and religious instruction of the people."

In the autumn of 1813, Mrs. Strachan being in delicate health, consequent upon the frights and anxieties of the preceding spring, when York was in the hands of the enemy,—he sent her and the children to Cornwall, where, being surrounded by friends and relatives, she would have every care and attention. But the seclusion of Cornwall proved no safeguard against the alarms of war. The battle of Chrysler's Farm, so honourable to the British arms, was fought on the 11th of November of this year; and it happened that an advanced detachment of the United States' army encamped within two miles of Cornwall. Before the result of this battle was known, two companies of American soldiers marched into Cornwall; and though they were generally very civil to the inhabitants,—none but women and children and a few aged men being left in the town,—they committed some depredations, and plundered two or three stores of goods which there had not been time to remove. This so alarmed Mrs. Strachan that she subsequently became seriously ill; and a special messenger (the present Dean of Montreal) was despatched in all haste to York to bring Dr. Strachan down. In those days the communication by post was about once a fortnight! He came as speedily as possible; and Mrs. Strachan was much cheered and improved by his arrival. He felt it necessary, however, to remain several weeks; but took the opportunity, before returning to York, to visit Montreal in view of a subject of great moment to the country, and in which he felt a deep personal interest.

The Hon. James McGill had bequeathed the munificent sum of £10,000, and the valuable property of Burnside, containing several acres, with a spacious and substantial dwelling-house, for the purpose of establishing a University in which the English youth of that city and the Province generally might have the advantage of a liberal education. As there were to be no restrictions on religious grounds, it was hoped that French, as well as English youth, would avail themselves of its advantages; and, should this prove to be the case, a greater cordiality and harmony would grow up between the two nations in Lower Canada. It was believed, too, that through this means the English language would gradually gain the ascendency; and from this would follow the gradual abrogation of those many feudal laws and customs to which, notwithstanding their practical inconveniences, the French people clung with so much tenacity. Nor was there much, in the existing institutions of learning belonging to the French Canadians, that was calculated to enlarge the mind, and fit them to appreciate and grasp the improvements in laws and arts that prevailed in other nations, and were the result of a more advanced culture and inquiry. In their three Colleges, then existing, they aimed at little more than preparing young men for the priesthood of their Church; and in their system of general education they were, at least, a century behind the age.

Of this munificent bequest Dr. Strachan was named a Trustee by the testator, with an intimation of his desire that he should be the first Principal of the College when established. It was long before the intentions of the founder could be realised: long before "McGill College" could assume a shape and name. The money so generously bequeathed was refused by his heirs, and held back till the law extorted it from them; and, after this obstacle was removed, many weary years elapsed,—either from dilatoriness or the want of business capacity in those entrusted with its management,—before it could be got into practical operation. It is almost needless to say that when the College could be opened, the position of Dr. Strachan was such as to render it impossible for him to consent to become its Principal, and so meet the wishes of his departed friend.

The journey to Montreal we have reference to, was the beginning of his active thoughts upon the establishment of this College; for although his aims and projects for the advancement of education were naturally directed with more earnestness to Upper Canada, he never lost sight of the large advantages to the youth of the Lower Province, which were promised by the beneficence of his friend Mr. McGill. On his return to York from Montreal, he addressed a letter to his friend Professor Brown, of St. Andrew's, asking him for some suggestions upon the subject, so that he might be enabled, as soon as required, to draw up a rational and useful plan of conducting a literary establishment of this character; what rules of discipline would be advisable, when the students might be composed of Roman Catholics and Protestants; and, assuming that at first it might be necessary to start on a limited and partial scale, what branches of education should at the outset be preferred. He went on to request the draft of a scheme for a University in its entireity; expressing a belief that, whilst its tendency would be to harmonize the antagonistic elements of the Canadian population, it would be so superior to any institution of the kind in the United States, that our youth need not be exposed to the contagion of the loose politics and unsound religion that were believed to be inculcated in most of the Colleges of that country.

During the winter of 1815, the house which Dr. Strachan occupied at York was unfortunately consumed by fire. In reference to this, he writes thus to a friend:

"I happened to be out, visiting the Hospitals, and before I got home the roof was in a blaze. Almost all my papers and manuscripts are gone; and this I consider my greatest loss, as the other things that were broken or stolen, though amounting to a large sum, may in time be replaced. I bore the calamity with my usual firmness, and we are again comfortable. Mrs.

Strachan stood it wonderfully well; and, though exposed for a time to many privations to which we had not been accustomed, we all had excellent health."

This, and a subsequent misfortune of the same character, induced him to embark in the large expense of providing a house of his own; and there was completed in the summer of 1818, the large and comfortable residence in which he lived during the remainder of his life. This had become so familiar and endeared a spot to the Churchmen of the Diocese, that, in contemplating a suitable memorial to mark their appreciation of his worth and services, the purchase of this as the Episcopal residence in all time to come, was seriously entertained. There were obstacles, however, to the consummation of this purpose which it was found impossible at present to surmount; but it was a satisfaction to feel that the present, though only temporary, appropriation of the home of our late Bishop, is one that meets in some degree the intention of a Memorial. At present there is conducted there the Seminary for the instruction and religious training of the daughters of Churchmen in this Province, which, with his own consent, bears the name of "The Bishop-Strachan School"; a school which, from the efficiency of its management and the patronage already extended to it, promises to realize to the full, the object of its establishment.

To his friend Professor Brown, of St. Andrew's, with whom he maintained a steady correspondence as long as he lived, he expressed himself with the freedom of intimacy on various domestic matters; giving an account of his children, their progress at school, and for what professions or other employments he designed them. Sometimes, too, he was equally free in offering his advice to his friend on these private concerns,—in relation to which we shall venture upon a short extract from one of his letters:

"I have for these two years past looked with anxiety, in the literary and philosophical columns of intelligence, for your name, but in vain: no work is yet announced of yours. But you must recollect that your ties are now much stronger than ever, and that it becomes necessary to prepare against all possible contingencies. What provision is there for Mrs. B. and the young child, in case any thing happened to you? The small annuity you possess dies with you. Why not publish some of your projected works? Your discoveries in Mathematics would, in all probability, sell well. A few volumes of your Sermons would have an uncommon sale, and might alone constitute a fund sufficient for your purpose. You will have the goodness to excuse my freedom; but your talents are so great, and the means of assisting your circumstances are so much in your power, that I know not how you can reconcile it to yourself to remain in obscurity. Are you determined to continue in retirement, or to break through the cloud, and assume your proper station on the theatre of life?"

Dr. Strachan also corresponded pretty regularly with Professor Duncan, and Dr. Chalmers. From a letter of the latter, written about the date of the present stage of this narrative, the following extract cannot fail to be interesting to our readers:

"There is almost nothing occurring here at present that is worthy of being mentioned. We expect, in time, a pretty large accession of new Churches, which, if filled by effective men, will turn out a great blessing to our population. Every thing, however, will depend on the patronage, and the pure and right exercise of it; for unless they get ministers who will attract and influence the great mass of the people, the object of these Churches will be altogether frustrated.

"There is a popularity that is vain and transitory, and altogether contemptible as an aim. But have you never thought, that if Christianity in its true form be accommodated to the real wants and inwardly felt necessities of our nature, then a true statement of it may stand distinguished from an erroneous one, by the homage of a responding movement which it draws from human beings. 'This man has told me all I ever did,' says the woman of Samaria. 'These men,' said the converts of old 'know all that is in our hearts.' And in like manner, he who now-a-days truly expounds the religion that was framed by Him who knew what was in man, may obtain the testimony that—'Here is a man speaking to me. There is something within which he has got hold of, and by which he has a hold of my attention and conviction, and finally of my entire conversion to the power of the truth.'

"I need no collateral evidence for the doctrine of Atonement, and utter depravity of man by nature, and his alienation from God, and his need of regeneration by the Spirit, because they flash directly upon me from the authentic result of our faith. But then I further see that these are the doctrines which the common people heard gladly; and under the influence of them they are turned to newness of life. I cannot but look upon this as a coincidence that was to be looked for; as a proof of the wisdom of Him who has adapted the remedy to the disease, the operation to the subject."

CHAPTER VII.

Effects of the War—.Emigration to Canada.—Controversy with the Earl of Selkirk.—Mr. Robert Gourlay.

WAR is a great calamity, and it produces injuries to individuals, and frequently to communities, which no after thrift or industry can compensate; yet war, especially to a new country, has its indirect benefits. The brave soldiers and sailors who fought in our defence, and who, on their return home, discovered that their active services were no longer required, gladly accepted grants of land in Canada; and diffusing, as they did, a knowledge of the country,—the healthfulness of its climate, the fertility of its soil, its mineral wealth, and boundless capabilities for manufacturing enterprise,—amongst their friends at home, who were realizing there but a scant subsistence, many were induced to emigrate and try their fortunes here.

A large importation of sturdy settlers, chiefly from Scotland, very soon transformed a wilderness of forest into fruitful fields and thriving villages, in the country comprising what was recently the Bathurst District. This was the beginning of the emigration enterprise; since then, it has come in with a continuous flow,—latterly, it is true, in streams more scant; so that our population, numbered then by a few tens of thousands, has, in the course of half a century, swelled to millions.

It seems that there were other portions of this continent under British rule, besides Canada, to invite the settler; at all events means were taken to entice them in a different direction. The Earl of Selkirk, a Scottish nobleman, had conceived the project of forming a settlement on the Red River in the Hudson's Bay Territory. Various opinions were formed at the time, as to his Lordship's intentions in undertaking this settlement. Some believed that his motives were pure and philanthrophic, prompted simply by the desire to better the condition of some of his poorer countrymen; but the impression amongst leading men in Canada prevailed very strongly, that one object of his emigration plans was aggression upon, and the final supplanting of the North West Fur Company, in favour either of the Hudson's Bay Company, or of some selfish project of his own. This movement was naturally viewed by the North West Company with great suspicion and jealousy; and in the effort to counteract it, contentions arose of a very grave character.

The writer of this chanced to be at Montreal, enjoying one of his school vacations, in the summer of 1816, when the news arrived of the capture of Fort William by Lord Selkirk, and the arrest and imprisonment of some leading members of the Company. Montreal was deeply agitated, though somewhat divided in opinion, upon this quarrel. The North West Company, having their head-quarters of business in that city, had naturally a large number of supporters there; while not a few, from disappointment or jealousy,—for the "North-westers" were the leaders of society in Montreal,—had their partialities on the other side. The excitement was intense when the news arrived of Lord Selkirk's high-handed proceedings; and there could hardly have been more anxiety and distress, if news had arrived of some terrible reverse in war.

Dr. Strachan was not one to stand neutral in a case affecting so vitally the interests of the colony; and so he threw himself with characteristic energy into the contest. With his innate keen perception of acts and motives, he at once arrayed himself with the opponents of Lord Selkirk, and wrote a very powerful and able pamphlet, exposing his unfair acts and schemes, and maintaining the right and justice of the position assumed by the North West Company.

The collision between the high contending parties,—involving some lamentable acts of violence and bloodshed,—was at last to be settled by the peaceful arbitrament of law. In successive courts of justice, the case was ably argued on both sides; and once, in his enthusiasm, a leading member of the Company, exclaimed in reference to one of their advocates,—"The Attorney-General (Robinson) is an ornament to the world." At this stage of its history, Dr. Strachan wrote as follows to an old and dear friend in Scotland, on the 1st December, 1818:—

"It was not altogether procrastination that prevented me from answering your most welcome favour dated January last; I was anxious to await the issue of some trials between the Earl of Selkirk and his opponents,—the issue of which, and the evidence adduced, would establish the guilt or innocence of the contending parties.

"The arts made use of by his Lordship to contaminate or obstruct the course of justice, and to turn the proceedings of the law into engines of oppression, have exhibited wonderful talent and great resource, which, in a better cause, might have been productive of much good. But, as you are on friendly terms with his Lordship's relatives, I shall be extremely brief on this subject.

"First, then, all the miseries that have happened in the interior of this continent, the death of Mr. Semple and his followers, &c., were proved most clearly to have originated with the Earl of Selkirk; that his instructions were even more violent than his servants durst put in execution.

"His Lordship at length finding all his acts discovered, and that he was soon to be called to give an account of his conduct, when no subterfuge would avail him, has fled hastily to England.

"I must likewise remark that my controversy with his Lordship respected his colony only, and the deceptions he was practising on the poor people in Scotland, to induce them to emigrate.

"My motive was entirely disinterested, and had nothing to do with the Earl's rivalship with the North West Company, or the propriety of the Fur Trade. On this contest I was a neutral spectator, taking no step on either side; though I knew then, as well as I do now, that his Lordship was the aggressor.

"My pamphlet was sent to my brother in Aberdeen to be transmitted to you for perusal, and any alterations in style you pleased to make; but it has been printed without this benefit. The facts, however, can be incontestably proved, and much more than I thought it necessary to advance: my object was to give an opportunity to my poor countrymen of judging for themselves, by seeing both sides of the question. In this point of view it has done some good; and this consoles me for his Lordship's implacable hatred, and incessant calumnies, which I value not a straw.

"The letter to his Lordship was published before I became a public character, otherwise I should not have thought it prudent to meddle in the business; for I knew that the disputes already commenced were daily assuming a more serious aspect, and must sooner or later arrest the attention of Government.

"I could say much on this subject, and feel confident that, if the matter were fully explained, you would be with me in every particular; but I have no desire to disturb your tranquillity.

"The narratives and documents which were sent you, I have likewise seen. They are full of the grossest misrepresentations, and every fact suppressed that made against the writer. Moreover, great care was taken to distribute them before the trials of the persons particularly implicated, and amongst the people that chiefly compose the juries; nevertheless, when the trials were had, the facts came out entirely different.

"I can assure you that his Lordship was not abandoned by the Government, till he himself abandoned justice and humanity. I am willing to believe that, when his Lordship commenced this undertaking, he had no intention of doing many things which he has since done; but from the first I believe it was a deep laid scheme to ruin the trade of the North West Company,—an enterprise unworthy of a British peer. But enough, and more than enough, of this. Let it not, I beseech you, disturb your peace. I have no personal enmity to Lord Selkirk, though I dislike his plans. Let Mr. Haskett and I, though differing upon this subject, remain your dear friends as before."

Up to the present period, such a thing as political contention was utterly unknown in Upper Canada. There was but one simple public policy; and all seemed to coalesce in upholding it. If anything was ever obtruded that savoured of opposition to public opinion, it was regarded with amazement if not with alarm; and the abettor of it viewed as an eccentric or perverse being, who should be ridiculed or avoided according to the character of his pretensions.

People are often advised that this is an unhealthy and pernicious state of things, and that a ruffle now and then of the public tranquillity is wholesome and beneficial. The effort therefore is made, and it is frequently succesful, to make people believe that the political system they have been quietly living under so long, is unsound and despotic, at the same time that they have felt themselves free, contented, and prosperous. They are persuaded that they have been all along under an unhappy delusion, and that he is to be hailed as a friend and benefactor who comes forth to waken them out of it.

Early in the year 1818, there arrived in Canada a Mr. Robert Gourlay,—a Scotch radical of the most decided stamp, and fresh from the tuition imparted by the political riots in several towns of his native country during the preceding year. He came brimful of specifics for the cure of every political malady; and if he did not discover any thing in Upper Canada that required the application of his skill, he was not slow in conjuring up imaginary diseases, and dictating a suitable remedy.

He sent broadcast through the province, various documents designed to throw light upon our political state, and retrieve us from the political wretchedness into which he assured us we had fallen. He was a fluent and taking writer, though a heavy and ungainly speaker; and the printed sheets he circulated far and wide very much astonished many of our quiet-going population. As, however, there was on the surface of these documents an apparent anxiety to develope the natural resources of the country, and give a spur to our arts and commerce, many intelligent and educated men viewed them at first with favour, and appeared disposed to give him a fair support in carrying out his views.

But it was not so easy to impose upon Dr. Strachan. He had not lost all recollection of what Scottish radicalism was, and there was still some memory of the specious way in which advances are made by political charlatans to gain over partisans. So he felt it his duty to denounce Mr. Gourlay as a fire-brand and a demagogue; and he warned his friends in various parts of the Province against giving him any countenance. In writing to a friend in Scotland, about the close of the year 1818, he says:—

> "There has been here for about a year past, a Mr. Gourlay, from Fifeshire, trying to get us by the ears. He has done a good deal of mischief in the province by his seditious publications, exciting discontent amongst the people. I saw through him at once, and opposed him with my usual vigour; upon which, the press groaned with his abuse of me. By this he destroyed much of his influence. All my pupils, now leading characters in many parts of the Province, opposed him sternly. A character like Mr. Gourlay, in a quiet colony like this, where there has been little or no spirit of inquiry, and very little knowledge, can do much harm; and notwithstanding the check he has received, he has already done great mischief. I tried to infuse more energy into the administration of the Government; but it was too feeble until Sir Peregime Maitland arrived. Matters are now falling back to their old peaceful state; and, as we have in truth no grievances, the people are regaining their senses."

In a subsequent letter, after speaking of Lord Selkirk, whose death had recently taken place, in the following terms, he adds what is quoted in reference to Mr. Gourlay :

"In regard to the personal interest which you have discovered in Lord Selkirk, I consider it laudable. My predilections were once in the same channel ; but his conduct placed his character and views in a new light, and I became his opponent. I feel, however, that I was only opposed to him in principle ; and while I disapproved of his plans, and lamented that a person of his brilliant attainments should have stooped so low, I entertained no dislike for the man. That I was right, events have shewn ; since his death, the Hudson's Bay Company have compromised matters, and united with the North West,—allowing, in the arrangement, more than half the interest to the latter. In a moral point of view this union is to be applauded, as it will put a stop to all the feuds and crimes that were continually happening in the interior of this continent. It will likewise prove favourable to the Indian nations. The rival Companies were in the habit of supplying them with great quantities of ardent spirits, in order to maintain their influence ; but now acting as one, they will find it their interest to carry very little of this poison to their savage friends.

"But if I am disposed to draw a veil over Lord Selkirk and his transactions, now that he is gone, I feel very differently towards Mr. Gourlay. This man I must always consider as a wicked and malignant person ; who paid no regard to the truth, and composed and published the most venomous and unfeeling slander. It was not his politics that I regarded, but his venomous attacks on the characters of all who dared to differ from him in opinion. In this respect he was a perfect despot ; for he allowed no man the liberty of thinking but himself, and the moment that any of his friends differed from him, this unworthy apostle of freedom denounced him. I had no personal communication with the man, nor did I know for a long time that I was offensive to him. This I discovered by seeing long paragraphs in the newspapers, in which my character was traduced in the most infamous manner, and my name coupled with every thing that was base and mean. But the general indignation rose against him; and as I had warm friends amongst the most respectable ranks in every part of the Province, his attacks on me ultimately led to his banishment."

From the days of Robert Gourlay politicians in Canada took sides, and we had, though on a small scale, an organized opposition in our Legislature. And where this is composed of honest and disinterested men, it is not to be lamented. Differences of opinion are inseparable from the constitution of human nature; and while the party in power are thus kept in check, and made to proceed more warily as well as with more zeal for the public interests, these collisions of opinion, with the discussions they provoke amongst intelligent men, stimulate inquiry and lead to the acquisition of information that may be turned to the account of the general good.

Though born and educated a Tory, the writer of these pages has learned to respect a wholesome opposition in Government. There is a danger to the political, as well as physical and moral health, in an unbroken monotony,—a dead level of feeling and sentiment. There would follow too surely a stagnation of thought, a prostration of energy. This, too, contracts the intellectual vision, and bounds its grasp and conceptions within a narrow range. Persons, for example, wedded by association and habit to a particular set of political opinions, are led to apprehend that the adoption of a policy essentially opposed to what they have been always instructed to maintain, must end in revolution,—a disorganization of the social structure, the prostration and overthrow of the public interests.

How deeply and widely was this apprehension felt in regard to the influence of the Reform Bill in England in 1831-2! But though this may have been followed by some social ills, it has not shaken in the least the stability of the Throne, the influence of the Peerage, or the moral power of the Church. On the contrary, energies have been evoked which have given to all three a weight and influence they never possessed so legitimately before ; and since the abolition of the Corn Laws, the effects of which were viewed with so much alarm, there has been a prosperity and content in the Empire to which, for centuries, there has been no parallel.

So we in Canada, who were educated with a different bias, dreaded much the effects of Responsible Government, as unsuited to a colony ; but this, though it has been attended with some practical evils, and engendered a large amount of corruption in the administration of the Government, has, without a doubt, shaken us out of a state of political boyhood, into one of manly energy and enterprise. It has taught us, as it were, to walk without support,—to swim without bladders.

In regard to Mr. Gourlay, he was unquestionably a man of coarse feelings and violent temper ; but time has shewn that there was some mental aberration provoking this unseemly acrimony. A relative of his mentioned to me in Scotland in 1831, that in a freak of annoyance and spite he once left his home and hired himself to break stones upon the highway. In the autumn of 1838, when time had mellowed his feelings, and his native asperity seemed all but gone, he called upon me, and spoke in a manner, though calm and gentle, yet so wild and incoherent, that we saw at once the intellectual wreck he had now become.

Poor Mr. Gourlay ! The time had come about when he found himself alone and a stranger in Canada. After all the bitterness and commotion he had excited, he had become an object of pity to those whom, in bygone years, he had forced to be his enemies, but who were now willing to soothe him in his misfortunes, and befriend him in his necessities.

CHAPTER VIII.

Services as Executive Councillor.—Sir Peregrine Maitland and his Administration.—The Church in York.—Appointment to the Legislative Council.

THE subject of Emigration engaged, at this period, a good deal of the public attention in Upper Canada; and the question which just now most perplexed the Government was the granting of lands to in-coming settlers. Amongst the latter was a considerable number of half-pay officers, both of the Army and Navy; many of whom,—especially of the latter,—became excellent settlers, and turned their lands to profitable account. The wiser portion of these purchased cleared farms in the front townships, which they were able to obtain at a moderate cost; and there they lived comfortably amidst a respectable population, and without any serious loss of their old social advantages. The transition from the comforts and refinements of their mother-land was thus less sensibly felt: they became better contented with their new lot; and generally a church and school were accessible. They drew, of course, the lands to which they were entitled, and performed what was called the "settlement duties." This meant, the clearing, in a very slovenly way, of a certain proportion of the lands granted, and the opening of their share of the roads contiguous to their farms. Great complaints were made that this was money thrown away; for this partial clearing,—little more than the slashing down of trees,—was attended with no present benefit either to the public or to the proprietor. Still, it was necessary to enforce actual settlement, as far as possible; and it was difficult for the Executive to devise means by which this could be effected with advantage to the country, and justice at the same time to those who received these grants of lands.

It seems, too, that the question of admitting settlers from the United States was just now very earnestly discussed; and here the clear judgment and practical knowledge of Dr. Strachan proved to be of great value. What his views upon this subject were, are best expressed in his own language, in a letter to Colonel, afterwards Sir John Harvey, bearing date June 22nd, 1818:—

"Allow me to give you a brief notice of the true state of the controversy concerning the admission of settlers from the United States; which I do in confidence, depending upon your discretion to bear it in mind, should you think it necessary hereafter to write upon the subject.

"General Simcoe, being very extensively acquainted in the States, and knowing that great numbers of the inhabitants were still loyalists, and desirous of coming into the country, encouraged them to remove into the Province, and procured for all that appeared in Upper Canada before June,. 1798, and who could prove their adherence to Great Britain, valuable privileges. Many of these persons had formed connexions in the United States, and were anxious to bring them in likewise. General Simcoe, though very hostile to the Americans in general, admitted this,—at first sparingly, afterwards more generally. This relaxation was gradually extended; and during the time of his successor, President Russell, people were received promiscuously from the States, without let or hindrance. This became a subject of great complaint throughout the Province.

"General Hunter endeavoured to check this indiscriminate introduction of Americans, and to bring matters back to the rule on which General Simcoe acted. The same policy was continued by Governor Gore previous to the late war, notwithstanding the reception of several memorials from different Districts, exhibiting its impolicy.

"During the war, the danger of the promiscuous introduction of settlers from the States, was most severely felt: In several Districts, where they were the majority, or supposed themselves to be so, rebellion was organized. This was particularly the case in the London District, and would have been still more so in the Home District, but for the prompt energy of a few. In the Newcastle District, the disposition to rebel was great; but finding themselves too near Kingston and York, they were afraid to attempt an open outbreak, but deserted in great numbers. In the County of Leeds, nearly three hundred militiamen deserted to the enemy.

"These defections, and the danger to which they exposed the loyal inhabitants, were fresh in our minds when peace was restored; and so it was deemed wise to check emigration from the United States for a time, until the passions on both sides were a little cooled, and until a sort of foundation, or nucleus, could be formed of emigrants from the mother country in the new settlements; by which they might acquire a British tone and character. After this, to slide gradually, and quietly, into the system pursued before the late war.

"This judicious plan did not correspond with the selfish views of some great land speculators, who wished the immediate and promiscuous admission of Americans, that they might have a market for their land. These foolish persons conjured up the 13th of George II. to their aid,—a law which respects foreign protestants only, and has no reference to Americans; and if it had, no American would comply with the conditions it requires. The modification of this law by the 30th George III. may be construed to extend its provisions to the Americans; but not one of them has ever complied with these provisions. The truth is, they have been permitted to hold lands by an indulgence which cannot be defended by law; and as they have never conformed themselves to the conditions required, nothing could be more foolish, impolitic, and dangerous than calling the matter up. It would bring up several delicate questions about the Oath of Allegiance, and who are, or are not, subjects; questions which had better sleep. At the same time, no person from the States would consider his title secure, or be able to bring a writ of ejectment against another who had got possession of his property. In short, the avoiding of a great number of legal difficulties appears to have been the object of Government, and I am well assured they had no other feeling, nor could have had any other on the subject."

Consequent upon the war, several changes had taken place in the administration of the Provincial Government. When the war broke out in 1812, Mr. Francis Gore, who had been for some years the Lieutenant Governor, felt it his duty to surrender the administration of the Government into the hands of one who could combine with it the command of the military forces; and consequently both the civil and military government of the Province were assigned to Major General Sir Isaac Brock. Soon after the close of the war, Mr. Gore returned to Upper Canada, and resumed the administration of the Government. This gentleman was held in high estimation at the capital, for his social as well as official qualities; and with Dr. Strachan he was always on the most friendly and intimate terms. Upon his departure from the Province, about two years after, the administration of public affairs devolved upon the senior member of the Executive Council, the Hon. Samuel Smith; and perhaps no one was more ready than Mr. Smith himself to acknowledge that the delegation of such a responsibility by the rule of seniority, is not the happiest arrangement that could have been devised. It was regarded as a cause of general congratulation, when it was announced that the appointment of Lieutenant Governor of Upper Canada was conferred upon Major General Sir Peregrine Maitland. In a letter to Mr. Gore, dated December 8th, 1818, Dr. Strachan writes of him as follows:—

"Sir Peregime is a most amiable and pious man, and comes out most anxious to do all the good he can. He arrived here with some ideas respecting the Executive Government not founded on sufficient evidence ; but he now sees things more clearly. He is a man of great talent, and much simplicity of manner and habit ; at the same time he is firm and resolute. Those who presumed upon his favour because they had taken umbrage at you, found themselves totally mistaken. On that ground he was very high indeed. He is thoroughly the gentleman, and speaks of you, when occasion introduces your name, with great respect. We are at no pains to conceal our attachments, and he has too much good sense to be offended : on the contrary, he prizes us the more. This gentlemanly trait of character endears him to us all.

"Accustomed to the promptness of military command, he has been sometimes a little too hasty in taking steps which had been usually the result of consultation ; but this has been entirely from inadvertence, and not from any desire to assume extraordinary power. He is yet new in civil matters, but his diligence is incessant, and in a short time he will be completely master of them.

"His great anxiety to look into every thing, injures his health, which is extremely delicate. He keeps much to himself ; has no particular adviser ; and inquires, and thinks, and decides for himself.

"He has been so very short a period here, that it is as yet impossible to draw exact conclusions ; but as far as I can judge from many conversations with him, he will grow upon acquaintance, and beget stronger and stronger attachment In all this I may be mistaken, more especially as I cannot pretend to any particular intimacy ; but hope that I judge correctly.

"The truth is, that his remark upon a representation, in which your name was coupled with something improper, won my heart. On hearing this, I had said, 'The thing is utterly false. Governor Gore had been too good to the writer and to the friend whom he recommended.' He turned mildly, and said, 'that remark is the very thing which would have induced me to refuse the prayer.'"

The following letter, addressed to Colonel Nichol, will be read with interest. Many in the Province will recollect the Colonel as an active and talented man, but who uniformly took up the opposition side in politics, and was rather fond of antagonism to the ruling powers. He was a well-read man, and a pleasant companion; and although he was a warm politician and very outspoken in his opinions, he seemed to have had no personal enemies. His tragical death, from being precipitated on a dark night, with horse and light waggon, over the heights above Queenston, awoke universal sympathy and regret. The letter that follows, is dated February 23rd, 1819 :—

"I have an opportunity of franking your brother's manuscript. The subject is handled with ability, and does him great credit. I hope that he will find it his interest to remain in this country ; it is a great benefit to have a man of talent among us. Owing, I believe, to the writing, it was not read by the Governor ; but it was most favourably reported to him, as indeed it richly deserved.

"It has been whispered, since your departure, that you are to commence your parliamentary career, 1. with moving a vote of censure on Governor Gore ; 2. that the right of granting lands belongs to the Assembly, or Parliament, and not to the King or his Representative in Council.

"I suspect that these are fabrications of your enemies, and I have said so ; but as they were repeated, I beg to know whether I am right.

"At present you stand well in this quarter, and your abilities enable you to do much good to the Province, as well as to yourself. I should, therefore, be sorry to see them wasted upon matters that are sure to raise contention, and that cannot fail of being most injurious, without producing any good.

"As to the first, it would come very ill from you on many accounts. If it be for proroguing the House, even supposing him wrong (which I for one am not prepared to do), it was only an error of judgment : his right to do it, when he thought proper, is undeniable.

"I could say much on the inexpediency, as well as injustice of such a resolution, independently of the unpleasant feelings it must excite; but I am afraid of missing the post, and therefore pass to the second,—the absurdity of which excites my astonishment.

"Thirty years ago this Province was a wilderness. The King gives small portions of it to the refugees, to disbanded soldiers, to a few immigrants, and some aliens; and now these persons, still living on his Majesty's bounty, turn round and tell him that he had no power to give them what they now possess, for the land is entirely their own,

"My conclusion is, that the whole is a fabrication to lessen your weight with your friends, and to induce a belief that your influence in Parliament will be exerted in raising disturbances, and not in bringing forward and digesting excellent measures, so necessary for our peace and prosperity.

"Being one of those who have always been anxious for your success in life, and ready at all times to do justice to your talents, I should regret extremely to be obliged to differ from you on political grounds; more especially as we commonly agreed till the resolutions were brought forward. I shall only add, that, in every thing else, I have been more zealously your supporter than most of those whom you supposed warmer friends.

"When I differ in opinion from any of my friends, I tell them so candidly, that we may perfectly understand each other; and this must be my apology for this letter, unless you are pleased to add my anxiety to appear more effectually in your defence."

Mention has already been made of the "Loyal and Patriotic Society," designed for the relief of sufferers by the war. The funds contributed for this object were very considerable; large subscriptions were obtained in the Province; and some aid was sent by generous individuals in the mother country. A vast amount of good was effected by means of this Society; and now, in 1819, it was found that there was a surplus at its disposal of £4,000. Colonel Nichol, disappointed in certain views of his own regarding the appropriation of this fund, contended for its distribution amongst such individuals as should shew that they had been sufferers by the war. Dr. Strachan very wisely opposed this proposition; and as his remarks have a useful, practical bearing, and may be serviceable at all times, we quote the following from a letter to a friend in England :—

"To guard against misconception and evince our adherence to the principle upon which the Society was originally constituted, we have made some little alteration in the resolutions first adopted, in regard to the application of our surplus. They now stand as follows :

"'Resolved 1. That of the remaining funds of the Loyal and Patriotic Society, £2000 be appropriated to the erection of an Hospital at York, in the Home District; and two several sums of £100 each, to such other two or more Districts of this Province as shall, within a year, raise the largest sum in aid of such appropriation for the erection of two other Hospitals.

"Resolved 2. That the Directors of the Hospitals thus erected, shall at all times be prepared to answer the orders of the Treasurer of the Loyal and Patriotic Society to the amount of the interest, annually, of the sums thus given them.

"'You will perceive that these resolutions, in fact, fund the money and insure the interest of it,—to be expended in relieving actual distress of sufferers by the late war, or finding them an asylum within the Hospitals. And, in order to make the benefit general as well as permanent, other two Hospitals are contemplated; one, we presume, at Niagara, and the other at Kingston. We did not designate the places in our resolutions to avoid giving offence to the other Districts.

At those two places, as well as here, the Lieutenant Governor intends giving great assistance; but, without this money, the buildings could not be erected for many years. I am persuaded that the subscribers, if the matter were explained to them, would highly approve the plan adopted by the Directors, as it gives a permanency to their benevolence, infinitely more useful than to expend it upon promiscuous claimants, by whom we should in many cases be deceived. During the War it was easy to ascertain proper objects; but after five years of peace, this is impossible, except in the case of those who have been severely wounded. For such the Hospitals afford an asylum; or if they have families, a small pension could be given them out of the interest."

Few in Toronto are probably aware of the manner in which the General Hospital in this City was started; an institution which, notwithstanding some mishaps, is destined, we trust, to extend to future generations, the blessings it has conferred upon the past.

Political and other secular matters necessarily engaged some portion of the time and energies of Dr. Strachan, but the interests of the Church occupied the largest share of both; and to the forwarding of these, whether local or general, his characteristic vigour and activity were faithfully applied. In a letter to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, dated January 5th, 1820, we have an evidence of this; and the contents will be interesting, as eliciting pleasant comparisons between the one humble wooden Church of those days, and the numerous, substantial and capacious ones that exist now:—

"I mentioned, in my last, that our Church had become much too small for our increasing congregation, and that it was being enlarged. The repairs and additions cost £1700, a sum which, large as it is, was subscribed for with great alacrity by the parishioners, on condition of their being repaid from the sale of the pews. This sale took place last January; and such was the competition that they sold for more than covers the debt. The Church is sixty-six feet by sixty, with a neat altar and a steeple.

"The Hon. George Crookshank, the Receiver-General, presented rich silk damask coverings for the pulpit, reading, and clerk's desks, and the altar table.

"The communicants have increased from thirty-five to sixty-four. There is a flourishing Sunday School consisting of upwards of thirty girls and fifty boys. The girls are taught by three young ladies,—grand-daughters of the Hon. The Chief Justice. There is likewise a Sunday School attached to the Chapel in the country, where I preach once a month. Once every quarter these Schools are brought together and examined, presents of books given them by His Excellency the Lieutenant-Governor and Lady Sarah Maitland, who interest themselves exceedingly in promoting the advancement of true religion."

Towards the end of the year 1820, his appointment as Legislative Councillor took place. The manner in which it was made, is probably not much known; so we subjoin his account of it in a letter to the Bishop of Quebec:—

"The great addition made to the Representation of this Province in the House of Assembly, by the law passed last winter, has induced His Excellency Sir Peregrine Maitland to recommend some new members for seats in the Legislative Council. His Excellency placed me among the number, without any previous consultation; as it was necessary for him to have a confidential person in the Council through whom to make communications,—a service which the Chief Justice is frequently prevented rendering on account of his position as Speaker."

The acceptance of this honour was attended with some pecuniary sacrifice, as it rendered necessary his resignation of the office of Chaplain to the Legislative Council. To this situation a salary of £50 per annum was originally attached; but for the past four years it had been raised to £100 per annum. The Chaplaincy thus relinquished, was conferred upon the Rev. William Macaulay, then Incumbent of Cobourg, and was held by him for several years.

CHAPTER IX.

Recollections of York in 1820.—State of the Church in Upper Canada.—Episcopal Visitation at York in 1820.

A PERSON whose memories of Canada can bear him back to the war of 1812, and who has had opportunities of marking the course of events in subsequent years, will have many pleasant reminiscences; and the record of them will be profitable, as well as interesting, to a later generation.

The writer of this Memoir came first to York in the autumn of 1819, to place himself under the care and direction of Dr. Strachan, as a Student of Divinity, and to connect with this pursuit, such assistance in the Grammar School as a youth of nineteen could be expected to render. His journey was from Montreal, and, what with the interchanges of stage and steamer, open boat and lumber waggon, and halts on the way for needful repose and the greeting of friends, it occupied fully a fortnight.

The first drive was from Montreal to Coteau du Lac in a heavy lumbering stage; the progress of which, from the rough condition of the roads, the delivery of mails as we passed along, watering the horses every three or four miles, and other inexplicable stops, was very slow indeed, so that it was quite dark when we entered an open boat at the Coteau, to be rowed up to the head of Lake St. Francis. Those who came unprovided with warm wrappings, found this exposure for a whole night, in the month of September, very trying; for it was sunrise on a cold frosty morning when we reached McDougall's, the appointed stopping-place.

There we entered another stage, and drove on, over a very rough road, to Cornwall; where, at one o'clock, we breakfasted. This done, we renewed our stage travelling, —on a better road, and the St. Lawrence and its successive rapids close on our left,—and got to Prescott between two and three the following morning. From Prescott to Kingston, and thence up the Bay of Quinte to the Carrying-place, there was a small but comfortable steamer, which made about six miles an hour; quite as much as was effected by the more pretentious "Frontenac," on Lake Ontario. From the Carrying-place, we had to get on westwards by private conveyances as well as we could.

To rest for a few days at what is now called Cobourg,—then a small, straggling village, and without a name,—was a pleasant change; for even then, including the well-informed and hospitable Rector, there were in the neighbourhood several intelligent and agreeable families. From Cobourg to York, with a few exceptional bits, the road was perhaps the worst in the Province, and nothing but a strong lumber-waggon could have borne you through. It was very indifferent through the nine-mile woods, east of Newcastle; quite as bad from the present site of Bowmanville to where Oshawa now stands; and, what with corduroys, and stones, and mudholes, it was indescribably bad from the western extremity of Whitby, till, crossing the Highland creek, we reached the heights of Scarborough. The road leading across the ravine of the Rouge, and especially its eastern hill, would have startled and perplexed even our Abyssinian heroes. Through the township of York it ran upon a dry sandy soil, with tall pines on either side almost to the river Don; and although these ancient pines inconveniently obtruded their roots in many places, this part of the road was, on the whole, a pretty good one. We had glimpses, too, of the broad Lake, as we drove along; and from the Scarborough heights could distinctly see the blue line of land on the southern side, trending from Niagara westwards.

We crossed the Don over a strong wooden bridge; and, after half a mile's drive, alighted at Mr. D. Forest's Inn, the best in the place,—though Jordan's, nearly opposite, notwithstanding its low shabby exterior, was the more popular one. I then made my way to the boarding-house where I was to reside,—on the north side of King Street, a little east of Nelson Street; and, although a mean looking habitation, it was pretty comfortable, and the company,—law-clerks and clerks in Government offices,—was intelligent and agreeable. There were a few scattered houses on King Street, as far up as the residence of the Lieutenant Governor; and on Front Street, at long intervals, they reached nearly to the old garrison. There were also a few on Duke, Yonge, and Queen Streets. There were but three brick edifices in the town, and, exclusive of the military, the population was about 1,200.

Though inferior in size and condition to many of our present villages, York took a high rank as to social position. From its being the Seat of Government, the society was excellent; having not less than twenty families of the highest respectability,—persons of refinement, and many of high intellectual culture. To these were added a small sprinkling of military. For the size of the place there was a large amount of hospitality exercised, and on a handsome and bountiful scale.

The Government-house was the precise building used as such until its destruction by fire a few years ago; and the arrangement and planting of the grounds was all done under the direction and supervision of Sir Peregrine Maitland himself. He and lady Sarah took the lead, of course, in the hospitalities of the place. They had their regular dinner parties during the Parliamentary Sessions, and once or twice a year there was a grand evening party with dancing, which gathered in all the respectability of the community in a mass. Sir Peregrine was reserved, but courteous and agreeable; had not a shade of superciliousness; and would at times be very animated in conversation. He was particularly so, if the conversation turned on the work of the Church and the spread of religion; for he was a sincere and devout Christian, and thoroughly loyal to the principles of the Church. Lady Sarah was of a more lively temperament, but remarkably gentle and amiable. She upheld her position as became a Duke's daughter; but, like a genuine member of England's nobility, had no pride, and maintained an intercourse on very kindly and familiar terms with the ladies of the place.

The unpretending, old-fashioned wooden house of Chief Justice Powell, with its two-storied verandah facing the Bay, was a great attraction to residents and visitors; because it contained a lively, amiable and hospitable family. And the residence of the Rector of the parish,—then the best in the place, and afterwards by courtesy the palace, was renowned for its frequent and elegant hospitalities. So, too, the abode of Attorney General Robinson, then of small dimensions; but whose inmates possessed, what they ever after maintained, the esteem and love of all that knew them.

But there must not be too nice and exact a recapitulation of all who, fifty years ago, were pleasant and exemplary in York; yet, if they are not named in these pages, there is no dimness whatever in the memory of their kindness and their worth.

The public buildings were not out of keeping with the modest pretensions of the town in general; they presented no envy-provoking contrast with the abodes of individuals. The Court-house was a small unpainted wooden building, a little to the north of King and east of Yonge Street,—the site, and sun-burnt aspect of which, some of our old inhabitants may remember; and the Gaol was a homely and rickety structure on the south side of King Street, where now some of our proudest shops are exhibiting their attractive wares. The Parliament-house was a cottage-looking edifice, near the intersection of York and Wellington Streets; afterwards transformed into public offices, and subsequently into a private residence, with neat and tasteful grounds about it.

The District School-house was a capacious wooden building, standing on an open common a little in rear of St. James's Churchyard. On entering it for the first time, with the reverend Principal, on a bright September morning, fresh school-boy feelings were wakened up at the sight of forty or fifty happy young faces, from seventeen down to five years of age. There was a class of only two in Greek, who took up Horace and Livy in Latin; and there were three Latin forms below them,—the most numerous and most sprightly reading Cornelius Nepos. None were much advanced in Mathematics; and, with the exception of the senior two, had not passed the fourth book of Euclid. Every thing was taught on the same plan as at Cornwall; but at York the pupils were much less advanced, and the Head-master rarely took any share in the actual work of instruction. I had had the opportunity of seeing both Schools; and though the glory of the former was never approached by the latter, still there are reminiscences connected with the school at York more fresh and lively than could be awakened by the more celebrated one at Cornwall. With the school-boys of the former,—now in the sere of life, and owning children and grand-children, I can exchange daily greetings; but few are left who were my associates in the latter: one by one they are dropping fast away.

The Church has already been referred to, with the improvements effected at a considerable cost during the preceding year. It stood on the site of the present Cathedral of St. James; and, as has been stated, was of wood, painted with a blueish leaden colour. As you entered, you found yourself in a building almost square. The aisle leading from the front door was bounded northwards by the Governor's large square pew; and midway it was intersected by one running east and west. Bounding this on the east was the chancel; and in front of it the pulpit, reading-desk, and clerk's pew. All around, except on the chancel side, were wide, homely-looking galleries. There was no Vestry, and the clergyman robed and unrobed at the foot of the pulpit stairs in sight of the congregation.

At morning service there was usually a large congregation, and a very devout and orderly one it was. The elder members were most of them audible in the responses; but very few of the younger ones followed their example, or knelt during the prayers. There was no organ, and the singing was very indifferent. In the afternoon, the congregation was very thin; and once a month omitted, that the Rector might give his services at an out-station on Yonge Street,—not far from the spot where the Church of York Mills now stands. On the intervening Sundays, in the morning, this country church was served by Students of Divinity from town; they reading the service and a printed sermon. The attendance even on these lay ministrations was very good; and that the people appreciated them is evident from the fact of their sending in a horse on Sunday mornings, for the conveyance thither and back of the Student who was to officiate. He was also usually invited to dinner after service by some one or other of the farmers near by; and amongst these was a person of considerable reading, and somewhat democratic ideas, who bore in the neighbourhood the designation of "gentleman Wilson."

There was, at that time, throughout Upper Canada but a mere sprinkling of clergymen; though the members of the Church bore a large proportion to the general population, and every where its ministrations were very cordially accepted. There were, in those days, but few Presbyterian places of worship,—not one either in York or Kingston; and the ministers of that body were correspondently few.

Where they were without their own ministrations, they almost universally attended the services of the Church of England; and very many never afterwards forsook them. The Methodists were a more numerous body, and had at that time a large chapel in York, which was pretty well filled on Sunday evenings. About the close of 1820, a minister of the British connexion, Mr. Pope, commenced his services in an upper room where the St. Lawrence market now stands. One of their preachers was a Mr. Fenton, a man of ready utterance, who afterwards forsook the body, and became the clerk of St. James's Church. This person occasionally indulged himself in writing short critiques, in pencil, on the sermons delivered just above his head; and as these morsels of criticism were usually left in his pew, and were oftentimes not very flattering to the preacher, they created a good deal of amusement. The Roman Catholics, at this time, had no regular place of worship; but soon after, their brick church near the Don was erected.

To extend our view as regards the position of the Church of England in Upper Canada, it will surprise many to hear that, in 1820, the first clergyman you came to, west of Toronto, was at Ancaster. On the Niagara peninsula there were three,—at Niagara, Chippawa, and Grimsby. Going westward from Ancaster, you found none until you reached Amherstburg and Sandwich. All that vast interval,—now comprehending a large Diocese with nearly ninety clergymen,—was, as regards the ministrations of the Church, a blank.

Going eastwards from York, the first clergyman we came to was at Cobourg; and north of this, in Cavan, another was settled. Then a blank, until we reached Belleville; then Bath and Kingston. A blank again until we came to Brockville; and in rear, there was one at Perth. The next was at Williamsburg, and the last at Cornwall; sixteen in all. There were besides, a chaplain to the forces stationed at Niagara ; a chaplain to the navy at Kingston ; and a clergyman at the latter place in charge of the Grammar School.

There was a memorable gathering of the Clergy of Upper Canada at York in the summer of 1820, at a visitation of the first Bishop of Quebec, Dr. Jacob Mountain. Sixteen were present, including the chaplain to the forces from Niagara; and they were addressed in an admirable charge, which riveted the attention of every hearer, by his Lordship the Bishop. During this visit, a confirmation was also held; and a very considerable number of both sexes were admitted to that rite. An address was presented to the Bishop, congratulating him upon so large an assemblage of the Clergy,—for it was the largest that had ever been gathered in Canada,—and the first steps were then taken for organizing the Corporation for managing the Clergy Reserves. They had but a small revenue to deal with,—merely the rents from the leased lots; but it was considered the hopeful beginning of good days for the extension and strength of the Church.

CHAPTER X.

The Clergy Reserves Question.

THE Clergy Reserves Controversy is a prominent subject in Canadian history; and, from its bearing upon the moral condition and general welfare of the Province, it cannot fail to have a commanding interest, in thoughtful and religious minds, for many generations to come. The subject of this memoir took a leading and active share in this controversy: his position naturally threw him into the forefront of the contest; and a paramount sense of duty, which the din of surrounding warfare could not weaken, constrained him to adhere to his post until nothing was left to contend for.

Reflections of a grave character are forced upon us in contemplation of the issues of that contest. We look back with sensations of deep disappointment and regret; and we look forward with saddening apprehensions for the future of our rising country, as to its moral and religious condition.

Many, from personal observation, are familiar with the moral and religious landscape of England. Those who have traversed its beautiful scenes,—hill and valley, shady groves and green meadows, the noble mansion and the trim cottage. the smooth roads and the bounding hedge rows, its perfection of cultivation, its exhibition of magnificence and wealth,—could not fail to notice, as a feature of singular attraction amidst the exquisite scenery that is on all hands presented, the constant occurrence of the church spire or tower surmounting the sacred edifice of humble or capacious dimensions, with the neat vicarage or rectory beside it. If these tower up as guardians of the land, as monuments at least of its religious civilization, further observation and inquiry will attest that the universal pastoral care which is thus provided, has proved a protection and safeguard of the country better than bristling fortresses and legions of soldiers.

Almost beyond memory or record, England has enjoyed this advantage; and we can now judge fairly whether the grand results have been realized which its parochial system was designed to confer. There have been alternations, doubtless, in the extent of the blessings imparted by the Church of England. Every institution, even the most sacred, will have its period of lassitude and languor; there will, perhaps, be an internal degeneracy, as well as hurtful outward influences; but if the system be a sound one,—its origin holy, its purpose philanthropic, its tendency sanctifying and ennobling,—it will soon recover the vantage-ground it may have temporarily lost. Men, in such ranks and in such a cause, will not all be degenerate; the conscientious renovator, the honest reformer, will from time to time start up, and waken the powers of revival that are inherent in the body. Long wars abroad, protracted civil commotions within the kingdom, enfeebled necessarily the work and influence of the Church; but peace has uniformly brought it all back.

No one of impartial judgment will deny that the pre-eminence of England amongst the nations of the world, in material power as well as in moral influence, is largely owing to the diffusion of that sober moral tone and healthful spirit of subordination, which a wide-spread religious teaching, provided by her established Church, has steadily maintained. In a country which possesses so much civil liberty as England, and where education is so thorough and so diffused, there will always be an effectual check to anything like a propensity to spiritual despotism; to any attempt at fettering the conscience. The national sanction of the teaching of the Church has never compelled any man to surrender his individual judgment; has never hindered him from adopting any other mode of religious ministrations which his tastes or convictions might prefer. But the Church thus established and sustained has ensured a general and continuous religious instruction to the inhabitants; an instruction which, with all its collateral influences for good, they could not universally and steadily have enjoyed without a public provision for its maintenance. Without this, there would be a supply only where the appetite and the demand existed, and where people, having this desire, possessed the means of gratifying it. A world-wide experience shews that such desire after religious instruction does not universally pervade a people. Many are opposed to the restraints it inculcates; and, in the mass of communities, if it cannot be obtained without individual cost to themselves, it will not be sought after or secured. The nation, then, is bound to provide what individuals will not, or cannot, do for themselves.

It is worth our while, and will not be out of place, to trace up this national duty to its origin. Without referring to the vast extent of inferential proofs, we may confine ourselves to evidences that are direct and positive. When the land of Canaan was so far conquered by the Israelites as to admit of the partition of the country amongst its conquerors, there was, by the Divine direction, an equitable division made; but the exclusion of one tribe from the possession of any property in land, was remarkable. No allotment was made to the tribe of Levi; but, in lieu of this, the other eleven tribes were required to give a tenth of the produce of their lands for the sustenance of that portionless tribe, so as to enable them to devote themselves exclusively to the service of the Lord.

It would, therefore, in all coming time be felt and recollected, that it was no spontaneous gift on the part of the eleven tribes, when they paid to Levi the tenth of all they earned. Each of those tribes obtained a share of what, in fairness and equity, belonged to Levi; what was taken from Levi added just so much to their own possessions. So, in rendering a support to the priestly tribe on the terms which God exacted, they were making no gratuity; they were giving back, in another shape, what had been annexed, over and above their legitimate share, to their own possessions.

This was a Divine arrangement as equitable as it was wise; and, with a pious reverence on the side of Israel, and an undoubting faith on the part of Levi, it came into force without a murmur of discontent. By this wise ordinance, sealed thus, as we may say, with the seal of heaven, the temple-gates were always open; the fires on the altar were never quenched. Sacrifices were never wanting,—the daily recurring types of that great offering in which they were at last to merge. Through these symbolic duties, their sins day by day were atoned for, in view of Him who was to make the offering perfect; and never, as ages passed, would there be wanting a man to stand thus before the Lord,— a present mediator between the living and the dead.

But was the provision thus ordained, to have its application to Jews only; or was the obligation to have no weight with the followers of Christ? No where, in the New Testament, do we find a prohibition of this duty; no where do we discover another rule substituted for that which, in all preceding times, had prevailed for the sustentation of the Church of God. In days when Christians were nearer to the fountain of their privileges, they thought and acted by that rule. They religiously made these appropriations; believing that they were bound by the obligation, and that the practical reason for them still existed. Under the Saviour's dispensation, there is an altar to be served, and a priesthood to maintain; and there could be no better mode of sustaining these, than the ordinance which God has left us for the purpose.

We are not to fancy that the provision made for the maintenance of this great blessing in our father-land,—namely, the parochial system, a church and pastor every where,—was originally a *compulsory* one, that it had its origin in state enactments, or in the arbitrary mandates of kings. This is by no means the truth; but the appropriation of a tenth for the support of the Church, as existing in our mother country, was the voluntary act of her pious sons and daughters centuries ago. They, from a constraining sense of Christian duty, fixed this charge upon their own possessions; and they transmitted them to their posterity with this condition affixed to them for ever. The law of the land so far interposes, as to guard rightful possession where any venture to infringe upon it. It suffers not any selfish holder of the soil to appropriate wholly to himself what, by a solemn stipulation entailed upon him, he is bound to give a part of to the maintenance of religion.

This, then, is a principle,—this an action, divinely derived. The wisdom of the Almighty devised it; His goodness prompted Him to bring it into exercise. Its object was, the present welfare and everlasting happiness of men. And we cannot wonder that it should have had its weight with the King and Parliament of England, in providing for the welfare of their subjects in the Colonies.

Canada was conquered by Great Britain from the French; and the territory thus acquired was at the disposal of the Crown and Parliament of the Empire.

Just respect was shewn to public and private property in Lower Canada; and this extended even to their religious institutions. There was no disturbance of, no infringement upon, their ecclesiastical possessions. But Upper Canada was, comparatively, a wilderness; and in disposing of its unappropriated and uncultivated lands at the absolute will of the Government, no private rights or privileges could by possibility be affected. The Government, without injury to any one, could make any disposal, any reservation, of these lands they chose, for political purposes or religious objects.

The principle of an established provision for the support of religion, so long settled and so long acted upon in our mother country, and productive of such wide-spread and priceless benefits, naturally awoke a sense of the obligation to make the same provision, wherever it was practicable, in the Colonies. Accordingly, as early as the fourteenth year of the reign of George III., there was, in the Imperial Act, Cap. 83, a reference to this obligation, in these words, —"It shall be lawful for His Majesty, his heirs and successors, to make such provision for the encouragement of the Protestant Religion, and for the maintenance and support of a Protestant Clergy, as he or they shall from time to time think it necessary and expedient."—And seventeen years later, in the thirty-first of the reign of that king, when it was determined to form Upper Canada into a separate Province, and supply to its inhabitants an exact transcript of the British Constitution in Church and State, it was expressly provided that one-seventh of all the lands of the Province should be reserved for the support and maintenance of a Protestant Clergy.

There is a vagueness in the expression "Protestant Clergy," as the term is now understood; but there was no misunderstanding, here or elsewhere, when the Act containing those words was passed. In no Imperial Statute was the word "Clergy" ever applied to any other than ministers of the established Church of England; and that such was the understanding of the term in this Province, is evident from the following statement in the preamble to an Act of the Legislative Assembly in the year 1821,— "That whereas His Majesty has been graciously pleased to reserve for the support of the Protestant Clergy in this

Province, one-seventh of all lands granted therein, doubts have been suggested that the tithe of the produce of the land might still be legally demanded by the incumbent duly instituted, or Rector of any parish, which doubt it is important to the well-doing of the Colony to remove."—It is obvious that the terms here employed have an exclusive reference to the Church of England, and that the provision which is here deemed a substitute for tithes, was considered to belong to that Church alone.

Such was the universal and uncontradicted impression until the year 1822. Then it was, for the first time, affirmed that, whereas the Church of Scotland is established in a portion of the Empire, the term "Protestant Clergy" should be considered to comprehend the ministers of that communion. This was zealously asserted, and just as zealously opposed. Numerous pamphlets were written on both sides; and amongst the defenders of the claims of the Church of England, was a minister of the British Wesleyan connexion at Kingston. Earl Bathurst, Secretary of State for the Colonies, announced in July, 1825, that His Majesty's Government could not depart from the natural and constitutional construction of the Act of 1791; and in this Despatch, the Lieutenant Governor of Upper Canada was directed, with the advice of the Executive Council, to constitute such Rectories as were required, and to appropriate such portions of the Clergy Reserve Lands as were needed for the support of the same. We make some extracts from a report of Council, dated November 21, 1825:—

"They are convinced of the propriety of dividing the Province into parishes with as little delay as possible, not only because it appears necessary before the new system of land-granting goes into operation, which implies such division to have previously taken place, but as giving a religious character to the country.

"On reference to the Surveyor General it is found that a numerous class of townships are those of nine miles by twelve, containing about 69,000 acres :—one-seventh of which, or about 9,800 acres, is the appropriation set apart for the maintenance of a Protestant Clergy.

Assuming only two parishes for each of these townships, it is humbly submitted that the appropriation be divided into three parts ; and, after forming any such township into two parishes by a division as convenient as circumstances will admit, that three thousand and three hundred acres, or one-third of the appropriation be attached as an endowment to the Parsonage of each, from the Reserves appertaining or belonging to such parish, and a similar proportion be observed in townships of other dimensions.

"That the remaining one-third, consisting of about 3200 acres be reserved in the possession of the Corporation for general purposes ; the same to be sold when it shall be deemed for the interest of the Church, the proceeds of such sale to be funded in the British Stocks, and the interest only to be applied to the support of a Protestant Clergy.

"That a general fund, gradually accumulating as sales of this one-third take place, will be found exceedingly convenient for the support of clergymen in parishes until their respective endowments become available, and likewise to supply salaries to the clergymen established in such towns and villages as may, from time to time, grow up in different parts of the Province, and for which there is no particular provision.

"Such general disposable fund becomes further necessary from this circumstance, that many townships were settled before 1791, and therefore contain no Reserves ; others in which the Reserves form a block in the middle, and cannot therefore be productive for a long time,—consequently the clergyman of such must, in the interval, be supported out of the General Fund."

Such was the Report presented to the Lieutenant-Governor, Sir Peregrine Maitland, about the close of the year 1825, by his constitutional advisers; but His Excellency did not feel that he could just then, take upon himself the responsibility of acting upon it. Delay, as the sequel shewed, rendered such action more difficult; and when the question came under local parliamentary legislation, it became impracticable.

There were thousands outside the pale of the Church of England who believed then, what they will candidly confess now, that the neglect to act practically upon that recommendation was a public misfortune. They will honestly admit, we are persuaded, that the fixed and permanent establishment in every township of the Province, of one or more clergymen of the Church of England,--of men who would combine with piety and zeal a liberal education and some social refinement, and who, bound by the wholesome restraint of Scriptural articles of faith and a Scriptural form of worship, would present an unvarying front of opposition to erroneous doctrines and the capricious desire of change,—would have proved a large and lasting blessing to the land. Such was the persuasion of him whose eventful life is recorded in these pages. He looked forward with hope to the day when here as in our mother country, we should see the Church-spire mingled every where with the fair and fertile scenery of the land; the Church on hill and valley; the Church in every hamlet. And with the Church, the settled pastor, pursuing from week to week his round of pious ministration,—the young his anxiety, the poor his care,—every duty urged and practised to draw men to the love of God and the love of one another. What an exchange would this be for the spiritual barrenness which lies so widely round us,—for the stretch of fertile lands on every side, almost without a token that God is worshipped there, or even recognized!

CHAPTER XI.

Visit to England and his native land.—Resistance to the proposed sale of the Clergy Reserves to the Canada Company. —Political strife in Upper Canada.

THE citation of the document in the last chapter, in reference to the appropriation of the Clergy Reserves,—though not unseasonably introduced,—was a little in advance of the regular order of events in the Life before us. Early in the year 1824, Dr. Strachan was enabled to gratify a wish, long cherished, of visiting his native land, and greeting once more those friends of his youth who were ever held in affectionate remembrance, and with whom he maintained a steady correspondence. Often, in his letters, had he reverted to this wish; but obstacles to its accomplishment were constantly occurring. There was the difficulty of procuring a substitute during his absence, for so important a parish as his must be adequately supplied; and there was the serious difficulty of meeting the heavy expense. Repeated losses by fire, the building of a new house, and the accumulating cost of an increasing family, had created latterly an unusual pecuniary pressure.

The first obstacle was removed by the opportune arrival at York of a son of an old and distinguished Scottish friend, Dr. Brown, of Aberdeen, who had taken orders, and enjoyed a small benefice, in the Church of England. He was a gentleman of fair attainments and prepossessing address; and while, in giving him this temporary employment, reasonable justice would be done to the parish, a kind service would be rendered to the son of an old and valued friend. The painful issues of this arrangement, and all the complications that followed, we need not dwell upon. Suffice it to say that the engagement with Mr. Brown was brought to an abrupt termination in the month of April following; and the ecclesiastical authorities at Quebec made the necessary arrangements for the supply of the duty at York until Dr. Strachan's return.

The second difficulty was relieved, if not entirely removed, by the desire of the Lieutenant Governor and his advisers that Dr. Strachan, while in England, should afford to the Imperial Government information and advice on various matters of great interest to the Province, which could only be done effectually by personal representation and discussion. For the rendering of these services there was the promise of compensation, in part at least, of the very heavy pecuniary outlay attendant in those days upon such a journey.

A journey in winter to New York entirely by stage, and a voyage across the Atlantic in a sailing vessel,—for there were no railways nor ocean steamers then,—occupied so much time, that it was the end of March before he arrived in London. A letter to a friend in Scotland, dated May 30, explains briefly a portion of the public duties which now engaged him :—

"The little personal business I had cut out for myself, was in my own mind quite of a secondary nature; and not even so arranged until after I had determined to visit you and my relations. But our Lieutenant Governor, Sir Peregrine Maitland, wished me to deliver certain despatches, and to give an account of the state of the Colony. This produced communications with the Colonial Office, and there is no end to the references which they have from day to day made. I thought that I had answered all their inquiries, when intelligence was received of the absurd proceedings of the Legislature of Lower Canada, upon which, Government have revived the project of uniting the two Provinces. In view of this, they have called upon me to meet the

Attorney General of Lower Canada, who happens to be here; and to prepare between us the draft of a Bill which we considered best adapted to the purpose, and most likely to render the measure effectual, while it gave as little cause of noise as possible.

"This was a business of difficult performance; for though the Attorney General and I are old friends, yet we did not agree on many of the points. After many meetings and much delay, we came to a conclusion only yesterday, and gave in the draft of the Bill, marking the clauses on which there was a difference of opinion. I am now preparing, as quickly as possible, my reasons for supporting certain clauses, and rejecting others; which will occupy me three or four days."

His long and anxious yearnings were at last gratified; and we are happily furnished with a brief sketch of his visit to some of the scenes of his early attachment, in a letter to his friend Professor Brown, bearing date, August 28, 1824,—closing with some of those shrewd remarks, indicating great knowledge of human nature, which cannot fail to be useful as well as interesting:—

"I stopped at Kettle, and found Mr. Barclay from home, but expected early in the evening; and Miss Barclay, his eldest daughter, a most amiable and interesting girl, begged me earnestly to wait for the return of her father, which I at length consented to do. In order to amuse me, Miss Barclay proposed a walk to the village, to see my old friends if any still remained. Most of my old friends are dead. I find several acquaintances, but not one with whom I was in any degree intimate. Those who recollected me were very much pleased, and all hoped I would preach for them on Sunday,—'never mind, though you're nae just as we are.' Mr. Barclay received me with great cordiality; and, as was natural, had many questions to ask about his son in Canada. I remained all the Sunday: the family doing every thing in their power to make it pleasant. After breakfast on Monday, I proceeded to St. Andrews, where I arrived before dinner, and took up my residence with Mr. Duncan. His brothers were all in town; which made it very pleasant, as they and I were always very friendly. It was a matter of astonishment to me to see so little change upon them. In the evening we called on Dr. Chalmers, from whom I received a cordial welcome. We talked of St. Andrews, of its present inhabitants, and of you; and I must protest that I never heard any person mentioned in more affectionate terms than you were. They said that in your removal to Edinburgh, one of the principal charms had departed; that you were the soul of conversation; and each deplored in the strongest manner, and in a way most convincing to my mind of its sincerity, his individual loss in your departure. * * *

"Not being troubled with any suspicions myself, I take people as I find them; and consequently, get on very easily with society. Perhaps by adopting the same method in future, you may find it advantageous. From considering the whole matter, as far as I am able, I have come to the conclusion that you will be happier at St. Andrews than in Edinburgh; that past difficulties have arisen chiefly from your too refined expectations. Your extraordinary talents and great sensibility place you so far above the people around you, that what appears reasonable to you,—and is so when duly considered,—seems to them extravagant, or is perhaps above their comprehension. You must therefore, in order to sail calmly and pleasantly down the stream, condescend a little to people of less feeling and less information, and cease to expect those delicate attentions from persons who are incapable of feeling them, and you must conform to those established customs in society which are in daily operation. It is true many of these might be dispensed with, were you still a bachelor,—for no man can visit you without wishing to visit you again,—but where ladies are concerned, there is never any abatement. Therefore you must sacrifice something of time and personal trouble to give dear Mrs. B. that place in society which she so richly deserves, and could so well adorn, and which a little exertion on your part can easily assure."

The parting with this old and loved friend is thus referred to in a subsequent letter:—

"I felt quite a vacancy in my heart,—a sort of desolation much greater than I had experienced on leaving Aberdeen,—

when I parted from you and Mrs. Brown on the pier at Newhaven. I had indeed not slept so well as usual, and did not feel quite well. Perhaps we were to part for ever; there was little chance of my return; the pleasure of our short renewal of personal intercourse had passed away as a dream. I waived my hat occasionally as long as you were in sight; and when you disappeared, I tried to read Millar's book. I got acquainted with no person on board, being silent and dull the whole way. The weather during our voyage was not boisterous, but rainy and consequently disagreeable; so we were obliged to pass our time principally in the cabin. The passengers appeared rather a sulky crew; but as I set them the example, I could not complain."

During his stay in London, Dr. Strachan had many conferences with Earl Bathurst, the Secretary of State for the Colonies, and with Mr. Wilmot Horton, the earnest and intelligent Under-Secretary, on the religious and political prospects of Canada. Both were deeply alive to the importance of the provision made, in the Clergy Reserves, for the future maintenance of the Church in this Province, and protested in the strongest terms, against any interference with the exclusive and undeniable claims of the Church of England to that endowment. They also acquiesced in the opinion that a division of the Diocese of Quebec,—then comprehending all Canada,—at as early a period as possible, was imperatively called for; so that each Province should have its own Bishop. But the present difficulty was the want of funds to provide an income for a second Bishop. The Imperial Government could make no further grant for such a purpose; and local resources were not at present available. The idea, at first, was favourably entertained that, upon the demise of the then Bishop of Quebec,—which, from his age and increasing infirmities, was considered to be not far distant,—the Episcopal income, £3000 sterling, per annum, should be divided; allotting £2000 per annum to the next Bishop of Quebec, and £1000 to the Bishop of Upper Canada. Why this very reasonable proposition,—which would have been so cheerfully acquiesced in by the excellent Dr. Stewart,—was not ultimately carried out, it would be difficult to explain. It was felt by Dr. Strachan, when the time so soon arrived for putting it into practical operation, that strange influences were at work to extinguish all hope of his own elevation to the proposed new See,—his claims to which the united voice of Churchmen in Upper Canada would affirm to be paramount. With this opinion there is every reason to believe that the Colonial Minister concurred; but how it came to be counteracted, and the necessary division of the Diocese suspended, it is better not to attempt to account for.

That the Church in Upper Canada might obtain some immediate benefit from the Clergy Reserves, Dr. Strachan, while in England, proposed that the Clergy Corporation should be empowered to sell one-half of the lands thus appropriated; to fund the money derived from their sale; and to apply the interest towards the support of the Clergy. To this proposition the Home Government lent a friendly ear; but while it was under consideration, the Canada Land Company was started, and they offered to purchase at once the half of the Clergy Reserves. But the price they offered was so low, that Dr. Strachan felt it his duty to oppose the sale; upon which it was determined to send out five commissioners to value the land,—two to be appointed by Government, and two by the Company; a fifth to be chosen by the whole.

The commissioners came to Canada in the spring of 1825; and when their valuation of the Clergy Reserves was made known, it was strongly protested against by Dr. Strachan, as much too low. At his instance, the Clergy generally united in the remonstrance; and the Government, in the face of such an opposition, declined to carry out the sale. Subsequently the arrangement of the difficulty was left to the late Mr. Galt and Dr. Strachan; and after a long and tedious negotiation, it was determined that the Clergy lands should not be sold,—the Huron Tract, as it was termed, being purchased by the Company in their stead.

Fully £150,000 were saved to the Church by this interposition, or rather to the Province; for all know how little the Church has benefited by this energy and determination on the part of her able and untiring champion.

The present was a critical period in the political history of Upper Canada; at all events, the general election in the summer of 1824 had very much changed the complexion of our local Parliament. Party spirit exhibited itself strongly in many quarters: the Attorney General Robinson narrowly escaped defeat in York by a very inferior opponent; and from the constituencies westward, a large radical element was infused into the House of Assembly. On the 18th April, 1825, Dr. Strachan writes thus, in a letter to a friend:—

"We have just closed a long and tedious Session of the Provincial Parliament. There has been much debate; not a little dissention; and after all, little or no good done. Our House, the Legislative Council, had a serious difference with the House of Assembly on a question of privilege, which was at length settled after a good deal of trouble. As a large share of the business of the Upper House falls upon my shoulders, there is of course not a little responsibility with it; and for the exercise of this I am praised or blamed according to the caprice of the editors of the newspapers.—I sometimes think of your nerves, when demagogues and radicals are railing against me; but their calumnies never deprive me of my appetite, nor of my sleep. In all my affairs I have one simple principle to guide me; which is an honest desire to do as well as I can. I have, therefore, no compunctions of conscience, no qualms to settle: their calumnies pass me like the idle wind, and I turn for them neither to the right hand nor to the left."

This, too, was but the beginning of the storm—the gentle pattering of the rain-drops before the roar and fierceness of the tempest. With civil strife came the acrimony of theological contention,—the eager onslaught upon what the Church deemed her rightful inheritance, and the bold and unflinching defence of one all but unaided champion against a host of foes.

But before the outbreak there was a partial lull. Dr. Strachan had again to proceed to England on public business, and sailed from New York in March, 1826. Such was the important character of the work entrusted to him, that his absence was protracted until late in the summer of 1827.

CHAPTER XII.

The Educational Question.—Prospect of the early Establishment of a University.—Second Visit to England.

THE war that had just been kindled, on the right to, and the disposal of, the Clergy Reserves, and all the anxieties and labour it entailed, did not by any means exclude from the thoughts and energies of Dr. Strachan, the great question which had led to his emigration to Canada, and which had ever since unremittingly engaged his interest and attention. This was the question of EDUCATION,—to supply the means of diffusing sound and useful knowledge through all classes of the community; to impart it to the humblest, as well as to the highest, of the population; to adapt it to the various grades and conditions of the people; to classify the institutions of learning so as to meet the wants and aspirations of all.

The establishment of a University, in which a completeness and finish could be given to education, was always in the foreground of these plans and contemplations. But the antecedent steps to this culminating point it would have been unwise to have neglected. There must be the elementary and preparatory knowledge supplied in its fitting grades, before the benefits of the highest seat of learning could be available or practicable. And these preliminary necessities were never overlooked. The first movement in this direction had been made by General Simcoe, in 1792, when he expressed to Mr. Dundas, the Secretary of State for the Colonies, the expediency of immediately adopting practical measures for the establishment of a University in Upper Canada. The same thing was urged in a letter to the Bishop of Quebec in 1795, in which he states that the people who have the means of governing themselves, "must become sufficiently capable and enlightened to understand their relative situation, and manage their own power to the public interest. To this end a liberal education is indispensably necessary."

General Simcoe was recalled from the Government of this Province in 1797; but its Legislature did not lose sight of the object he had so much at heart. Not long after his departure, they addressed the King with a petition that a portion of the waste lands of the Province should be appropriated to the support of Grammar Schools and a University; and very soon, authority was given to appropriate 500,000 acres for this purpose,—one-half for Grammar Schools, and the residue for the endowment of a University.

It was impossible, at that time, to obtain a price for these lands which would have sufficed for the endowment of even two Grammar Schools; but in 1807, mainly through the exertions of Dr. Strachan, an Act was passed for the establishment of a Grammar School in each District of the Province; and very soon, three superior Schools,—at Cornwall, Kingston and Niagara,—were in successful operation. In process of time, similar Schools were established in the capital towns of the other Districts of Upper Canada.

The means for the education of those who were not in a condition to avail themselves of the instruction afforded in the Grammar Schools, were at the time very meagre and unsatisfactory. This class of the youth of the country had to get, as they could, a very simple and indifferent education. In our towns and villages, and here and there in the country, there were schools of a very humble order,—the teachers sometimes men of respectability, but often-

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times the reverse both as to acquirements and habits of life. The scholars were of both sexes, from lisping children to grown-up young men and women; and the majority of these attended only in the winter months. The remuneration to the masters was small and fluctuating, and derived entirely from the pupils; no government aid whatever was contributed to this class of schools.

The duty of ameliorating this condition of things forced itself early upon Dr. Strachan; and, very much through his influence and exertions, a Law was passed in January, 1824, making a certain grant to each District for Common School education, and appointing a Board in each District to examine and admit teachers, and to make an equitable distribution within their bounds, of the funds allotted thereto. A somewhat better class of school-masters was by this means obtained, and a larger number of schools were opened; but there was this defect in the organization of the system, that no adequate provision was made for the superintendence of these schools,—no arrangement for a periodical visit to them, so as to ensure the proper attention of their conductors, and to examine into and remedy complaints where they were preferred. The organization was then much too bare, if it has since become, as many think, too complex and expensive.

The existing arrangements for a preparatory education were, however, on the whole working well; they were fairly paving the way for the establishment of the long contemplated University. No doubt this, when fully in operation, would have an important influence upon the inferior institutions of learning. The standard of education would be elevated; and both in the Common and in the Grammar Schools, there would be an effort to meet the more advanced acquirements which the University would exact.

A person conversant with the working and influence of the Universities in the mother country, would feel strongly, and work zealously, for the establishment of a similar institution here. There is no calculating the moral and social power which Oxford and Cambridge, for instance, have exerted. It is something to secure, by their means, a class of men competent from their acquirements to fill the several learned professions,—to bring the light and the refinements of science to the practical duties which the lawyer, the physician, and the clergyman has each in his vocation, to discharge; but a host of men are benefited outside those professions. The nobility and gentry, who enter into no profession, are educated there; they acquire there the knowledge and the disciplinary training that qualify them to be magistrates and legislators. The associations of those early days serve much to identify them with others, not of their own order, throughout the land, —with the members of the several professions, and with those of less social standing, but of equal literary acquirements. The Universities have thus produced a wonderful blending of classes; they have served in a large degree to break down those barriers which, keeping men distinct, would have excluded them from working in combination for their country's good. With what an eager hope, with what an untiring energy, would one, alive to all these advantages and with the opportunity apparently at command, strive to have them imparted and perpetuated in this new country!

About the close of the year 1825, it was determined that steps should be adopted which would ensure the early accomplishment of this great boon to Upper Canada. The Lieutenant Governor, Sir Peregrine Maitland, was induced to address a Despatch to Earl Bathurst, soliciting the sanction of the Imperial Government to an exchange of the wild and remote lands allotted for the support of education, for such other lands in the possession of the Crown, as would command an earlier and more advantageous sale. It was stated that the lands thus set apart, "though they possess the advantage of being in large blocks, lie in tracts at present remote from settlements, and a considerable portion of them is not of the first quality." It was then suggested that if the Imperial Government "should see fit to allow that an equal quantity of the best of these lands should be exchanged for that portion of the Crown Reserves which remains to the Government as being under lease, the latter could almost immediately be disposed of, at an average price of not less than ten shillings per acre, and a sum thus be produced that would admit of the immediate establishment of a University on a scale that would render it effective."

As matters in regard to the establishment of a University had now come to so critical a point, it was thought advisable that no opportunity or means of ensuring its success should be lost. Despatches often remain long unanswered; and after all, however important the subjects may be to which they refer, they are often unsatisfactory. So it was determined to send home a special emissary to bring this great question to a favourable issue; and as none other so suitable could be found, Dr. Strachan was called upon to proceed to England, and have, if possible, every obstacle removed to the immediate accomplishment of this great Provincial undertaking.

He left York on this important errand about the middle of March (1826),—spending a night on the way in the parsonage at Grimsby, and leaving there his second son, George, in charge of the writer of this narrative, then the Incumbent of that parish. The winter roads were then breaking up; so it was a long and weary journey to New York. But the passages homewards were usually short; and he arrived in London about the 25th of April.

He entered without delay upon the duty he was commissioned to discharge, and he pursued it with accustomed vigour. On the 31st of March, 1827, the following Despatch from Earl Bathurst was transmitted to Sir Peregrine Maitland:—

"I have the honour to inform you that His Majesty has been pleased to grant a Royal Charter by Letters Patent, under the Great Seal, for establishing at or near the town of York, in the Province of Upper Canada, one College, with the style and privileges of a University, for the education and instruction of youth in Arts and Faculties, to continue for ever, to be called King's College.

"I am further to acquaint you that His Majesty has been pleased to grant £1000 per annum as a fund for erecting the buildings necessary for the College, to be paid out of the moneys furnished by the Canada Company, and to continue during the term of that agreement.

"I have to authorize you, on the receipt of this Despatch, to exchange such Crown Reserves as have not been made over to the Canada Company, for an equal portion of the lands set apart for the purpose of education and foundation of a University, as suggested in your Despatch of December 19, 1825, and more fully detailed in Dr. Strachan's Report of March 10, 1826, and you will proceed to endow King's College with the said Crown Reserves with as little delay as possible."

Complete success, then, had crowned the efforts of Dr. Strachan; and the day-dream of his youth and of his mature manhood was at length realized. Upper Canada was to have a University: it was adequately endowed; and a Royal Charter was obtained for it. This Charter, it was affirmed at the time, was the most open and liberal that had ever been granted; inasmuch as it was provided that no religious test should be applied to any persons admitted as students or as graduates in the said College, excepting only to graduates in Divinity, who were to be subject to the conditions enjoined for degrees in that faculty at Oxford. Established and time-honoured principles could not be altogether abandoned; in any such Institution sanctioned by the Crown, its religious features must be maintained: that grand safeguard to its wholesome working could never be relinquished. And if this influence must be made to pervade it, it would be simply dutiful on the part of His Majesty's Government, to concede the administration and control of the Institution to the established Church of the Empire. It was, therefore, provided that the seven Professors in the Arts and Faculties should be members of the Church of England, and should subscribe the Thirty-nine Articles; that the Bishop for the time being of the Diocese in which the University was situate, should be the Visitor; the Governor, or Lieutenant Governor for the time being to be Chancellor; the President to be a clergyman in holy orders of the United Church of England and Ireland; and that the Archdeacon of York in this Province, for the time being, should, by virtue of such his office, be at all times President of the said College.

There was, no doubt, an unwise and needless stringency in some of these provisions; and to the writer of these pages Dr. Strachan himself affirmed, on his return from England, that he had expressed to Lord Bathurst his objection to the provision last cited,—that the Archdeacon of York should, *ex-officio*, be President of the University; and he stated also his doubts whether it was judicious to require from the members of the College Council subscription to the Thirty-nine Articles, These, however, were arrangements that could be modified, without doing violence to the religious influence by which it was intended that the University should be controlled; and without excluding the Church of England from that general government and supervision to which all felt that she was entitled.

CHAPTER XIII.

Death of the Bishop of Quebec.—His Successor, Dr. Stewart.—Upper Canada divided into two Archdeaconries.—Dr. Strachan appointed Archdeacon of York.—Correspondence in England in 1826-7.—Return to Canada.

DURING the summer of 1825, an event occurred which had been for some time expected,—the death of Dr. Mountain, first Bishop of Quebec. Though he had not attained to extreme old age,—being, when he died, in his 75th year,—his constitution had been for many years much broken; and at no time, though robust in frame, was he equal to the labour and the privations which visitations of his vast Diocese, extending from Gaspé to Sandwich, demanded. We may repeat now what was so justly said of this distinguished prelate, in a brief sketch of his life published in the "Church" newspaper in June, 1838:—"He was eminently a scholar, a gentleman, a companion, a domestic guide and comforter; and united, in a most remarkable manner, qualities which commanded respect and reverence, with a cheerful affability, and often a playfulness, which threw a charm about his society, and made him, as it were, the centre of a system, to the whole of which he imparted light and warmth. In his performance of the functions proper to the Episcopal office, the commanding dignity of his person, the impressive solemnity of his manner, and the felicitous propriety of his utterance, gave the utmost effect and development to the beautiful services of the Church. In the pulpit, it is perhaps not too much to say, that the advantage of his fine and venerable aspect,—the grace, the force, the solemn fervour of his delivery,—the power and happy regulation of his tones,—the chaste expressiveness and natural significance of his action, combined with the strength and clearness of his reasoning,—the unstudied magnificence of his language,—and that piety and rooted faith in his Redeemer, which was, and shewed itself to be, pregnant with the importance of its subject, and intent upon conveying the same feeling to others,—made him altogether a preacher who has never, in modern times, been surpassed."

He was succeeded by the Hon. and Rev. Charles James Stewart, D.D.; whose coming to Canada is described as follows in the narrative from which we have just quoted: —"In the year 1806, the Bishop of Quebec, then in England, was visited by the Hon. and Rev. Charles Stewart, brother of the Earl of Galloway. He expressed his desire of being employed in the Canadas; and his offers of service having been accepted, he entered upon the arduous duty of a missionary in a remote station upon the borders of Lake Champlain." Here for many years he pursued his simple duties, patiently and laboriously; and long will they, amongst whom his first missionary years were spent, remember the warmth of unaffected piety, the devoted earnestness, and the boundless benevolence of heart, by which his faithful declaration of the Gospel message was uniformly accompanied. About the year 1820 he resigned the special charge to which he had so long devoted himself, and at the instance of the Bishop, became Visiting Missionary of the Diocese,—going from one end of it to another on horseback, accompanied by his servant, and informing himself of the condition and wants of the several parishes as he passed along. In 1825, the Archdeacon of Quebec, was commissioned, while in England, to procure a division of the Diocese,—Dr. Mountain having proposed to assign to Dr. Stewart the episcopal charge of Upper Canada, together with one-third of his income. This proposal was fully agreed to by His Majesty's Government, and the arrangement was about to be carried into effect, when it was interrupted by the Bishop's death, and Dr. Stewart succeeded to the whole charge of the Diocese. A division under some other arrangement, was, it appears, for the present abandoned. On the strangeness of this, we have already briefly commented.

During the summer of 1824, when Dr. Strachan first visited England, an arrangement had been agreed to for the division of Upper Canada into two Archdeaconries,—one, the Archdeaconry of Kingston, to comprehend all that portion of the country lying between the western extremity of the Newcastle District and the eastern extremity of of the Province; the other, the Archdeaconry of York, to comprise all the territory from the commencement of the Home District eastwards to the western extremity of the Province. The latter Archdeaconry was promised to Dr. Strachan; the former being assigned to Archdeacon Stewart. But it was not until the 28th June, 1827, that the Bishop of Quebec was advised by the Colonial Secretary, that the Letters Patent, authorizing this division, were issued; and that Dr. Stuart was to be instituted into the Archdeaconry of Kingston, and Dr. Strachan into the Archdeaconry of York.

During a residence of eighteen months in England and Scotland, there were many personal incidents and public events which Dr. Strachan would naturally refer to in his correspondence. The readers of this narrative will, we feel assured, peruse with interest such reflections and observations as we can extract from letters written during that interval.

On the 19th June, 1826, he writes to a friend as follows, on a scene familiar doubtless to many of our readers, but by the greater number never witnessed:—

"Since I wrote, I have been to Oxford to see the Commemoration; but unfortunately some of my principal friends were absent.

I did not, however, lose my journey; as I had an opportunity of making some interesting inquiries, and of seeing how public ceremonies are conducted in so eminent a seat of learning. The Commemoration was held in the theatre, which can hold about three thousand persons. It was nearly full, about one-third of ladies, elegantly dressed; the students in the upper galleries. This public exhibition is considered a Saturnalia. The young gentlemen hiss, or applaud, all the professors and officers of the University as they enter and retire. The Vice-Chancellor for the year seemed very much disliked, for the moment he appeared, there was such a hissing and groaning as was indeed quite tremendous. Then came in a popular professor, and he was loudly applauded. Similar conduct was manifested to others. After quiet was restored, the University Orator pronounced a Latin oration in praise of benefactors; but as he had lost all his upper teeth, and is very old, it was difficult to understand a word he said. Next, a young man repeated a prize Latin poem; and as he articulated admirably, we could follow him very tolerably. Some of the verses were excellent; but it was rather long for a public recitation. Then we had an English essay on fiction; very good, and exhibiting no inconsiderable acuteness. After this, there was a short poem of about fifty lines in English,—very poor indeed. The Degree of Doctor of Laws was conferred upon Sir Robert Inglis; and others followed of inferior note. The moment the business of the day was concluded, the hissing and applauding recommenced, and I made my escape."

The following refer to visits to various friends in Scotland; and are extracted from letters bearing date October 9, and October 18, 1826:—

"On Monday last I set out in the coach for Newhaven; Mr. Hamilton, my ward, saw me on board the steamer; and at two o'clock, I was in the manse of Kettle. Here I was received with great kindness, and could not get away before Wednesday morning. I reached St. Andrews before dinner, and found Professor Duncan expecting me, and ready to greet me with all the warmth of former friendship. Dr. Chalmers soon after came in, and was rejoiced at my arrival. He intended to have spent the evening with us; but Mrs. Chalmers, who had been about all day, took ill, and soon presented him with a daughter. He came over for a moment to inform us of this happy event.

"On Thursday, Mr. Duncan invited the Hunters and Dr. Chalmers to dinner; and these gentlemen met very courteously. and the party was highly agreeable. Being seated next Dr. Chalmers, I had much conversation with him, but chiefly in reference to the situation of his brother Charles.

"I dined on Friday with Dr. James Hunter; Mrs. Hunter I had not seen since her marriage. On Saturday I dined with Dr. Chalmers and Professor Duncan, at old Dr. Hunter's, where we had a good deal of pleasant conversation. On Sunday I preached before Dr. Chalmers, &c., in the chapel, and on the whole pleased them. To-day I set out for Dundee, and expect to reach Aberdeen on Thursday evening. I have been much gratified by the kindness I have experienced here.

"I left St. Andrews on Tuesday, the 10th,—Dr. Chalmers and Professor Duncan accompanying me to the pier. On Wednesday, at Dundee, I went with Mr. Kerr, a writer, to Meigle, to see William Scott, brother of our late Chief Justice, whose mind is enfeebled. I chose to go without giving notice, that I might see how he was treated. I carried with me his father's and brother's watches, some rings, and other little matters. I found him poorly in health, but had reason to be satisfied with his treatment. I, however, made arrangements for still further increasing his comforts; and as he was getting old and frail, I raised the sum paid to the persons who board and lodge him nearly one-half. He was delighted with the things I brought him; and the people were not less delighted at the augmentation of their allowance, one quarter of which was paid in advance. Mr. Kerr of Dundee, who is our man of business and of good repute, has the general charge and attends to the payment of expenses. We have left plenty of money in his hands; and all the instruction I gave him as to its application, was simply this, to treat William Scott, as he would treat his own brother in the same situation.

"We returned in the chaise to dine in Dundee; but the arrangements necessary, and the settling of accounts, prevented my getting to Aberdeen until Friday evening, the 13th. I found here a letter from the Colonial Office, wishing my speedy return; I therefore expect to be in Edinburgh on Saturday evening, and in London on Tuesday."

He arrived in London on Tuesday, the 24th, at half-past ten in the evening, and, writing to Professor Brown, Nov. 7, he says:—

"I found myself sitting snugly by the fire in my own lodgings about eleven. My landlord brought me up a large parcel of letters from Canada, all of which I read before going to bed. The contents were pleasant, except of one mentioning the death of our adopted daughter;* which, though long expected, is yet a great affliction. She was so kind, so gentle, so affectionate. Neither I nor Mrs. Strachan had any difference, even in feeling, between her and our own children. In many respects Mrs. Brown resembles her; not unlike in looks; the same winning modesty, the same retiring character, the same kindness of disposition. But this subject is painful. She was good, and has gone to a better world, leaving a disconsolate husband, and one child quite an infant. * * * *

"The Under-Secretary for the Colonies being at Brighton, I went down to converse with him on many points which I had in charge from the Colonial Government. I had an agreeable interview of three hours with him; and as we lodged at the same hotel, there was no escaping me."

The extracts that follow are from a letter to the same gentleman, dated January 29th, 1827:—

"There appear to be a great variety of opinions regarding the war. Some think that it will come to nothing; others believing that Spain will commit aggressions, and that France is ready to assist. I am rather inclined to the former; because the King of France must feel that it is his interest to remain at peace, and not again risk the prospect of a second exile. He is now too old thus to begin the world. Was there ever so imprudent a speech as that of Mr. Canning? It indeed carried the House and country with him; but eloquence is not reason, and now most people condemn it in toto. It was calculated to irritate France, without any benefit whatever; and in the published edition, it becomes rather a new speech than the one pronounced in the House of Commons. * * * * * *

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* The late Mrs. Guy Wood, of Cornwall.

"I have not been idle since my return: having written a pamphlet on Emigration of nearly 100 pages, and an appeal of 24 pages in favour of our College. I have also very nearly finished an abridgement of the Emigration Report of the House of Commons Committee, which I undertook at the request of the Under-Secretary for the Colonies, Mr. Wilmot Horton; and for this service I am to get an Act of Parliament passed respecting the Colonies, which I have much at heart, and should rejoice above all things to be able to carry out with the Charter of the University. That Report I reduce to less than one-seventh of its original bulk, retaining everything useful. It contains nearly 400 folio pages: my work will be about 130 octavo.

"I dined at Mr. William Horton's, a few days ago, with Mr. Malthus, the famous writer on population, and a Mr. Tocke, celebrated in the literary world. Lockhart, the Editor of the Quarterly, was also there. We had much conversation, and on a variety of subjects; particularly emigration, and the rapidity of the increase of population. I did not find so much acuteness, or originality of remark, as I expected. Mr. Malthus is rather an ugly man, and speaks very thick and through his nose. I found no difficulty in taking a reasonable share in the conversation; and was enabled to make some remarks, from being so long abroad in a growing country, that served to throw light on the subjects discussed. * * *

"I frequently see Mr. Campbell, the poet. He goes down to Glasgow, sometime in April, to be installed Rector. It appears that a good deal of opposition was made to him on the part of the Professors; which I think foolish, as he is a Glasgow man. But everybody does foolish things now and then, as well as the Professors at Glasgow."

On the 21st of April, 1827, he writes as follows; just after the break-up of Lord Liverpool's administration:—

"I am happy to tell you, that I had the good fortune to accomplish the most material parts of my mission, before the crash amongst the ministry took place. My University Charter issued on the 22nd of March, and I have had a few copies printed.

"I should now be on my way to Canada, but I got a Bill introduced, in February, into Parliament, to enable the Crown to sell a portion of the Clergy Reserves; as they are at present totally unproductive, and a cause of clamour as being a barrier to improvement. I was anxious to avoid the great question that has been agitated in the Colony about the meaning of the words "Protestant Clergy," and confined myself simply to the power of sale. But Mr. Stanley (the late Earl of Derby) came forward with a motion to investigate the whole matter, and of consequence the second reading of my Bill is put off to the first of May. In the meantime, the old Ministry has fallen to pieces; and whether the new Ministry will attend to my business, or not, remains to be seen.

"There is no conversation here but about the Ministry; the ex-Ministers say that they have been very ill-used. The King, they affirm, never asked them to form a Ministry, nor made any communication that it was his Royal pleasure to appoint Canning Premier. The first intimation of this step was from that gentleman himself, in a note addressed to each, not, it is said, couched in particularly warm terms. This raised their indignation; and they, I apprehend without much consideration, resigned. Lord Melville, I have reason to know, had not made up his mind an hour before he sent in his resignation. Mr. Canning finds much difficulty in arranging his administration, and Parliament will find itself in a strange position when it meets. It is confidently said that Mr. Canning cannot stand any time. I have no great opinion of his judgment, but I am rather disposed to think that he will maintain his ground; because Lord Eldon is too old to take an active part much longer in politics. Lord Bathurst, though a man of talents, is shy and also of feeble health. The Duke of Wellington and Lord Melville are no speakers, and Mr. Peel is supposed to be wavering between the two parties.

"I got Lord Bathurst to give directions concerning the endowment of our University, a few days before he resigned; and one of the very last Despatches that his Lordship signed was one settling our Courts of Law upon a basis which I had drawn up; for, you see, we Colonists are obliged to turn our attention to everything.

"I have also been actively employed in claiming assistance from the great Church Societies towards forming a Library for our University. My application to the Society for the Propagation of the Gospel in Foreign Parts, has been successful; but the Society for Promoting Christian Knowledge has demurred. Here I was opposed by the Bishop of Chester (Blomfield); but not being of a disposition to give up, I brought the matter forward three times. On the two first attempts I saw matters going against me, and had the address to prevent the question going to a vote. The third time I mustered all my strength, and carried a vote of reference to the Committee to consider my proposition fairly. This body will report to the Society on the 1st of May, and I hope to beat the Bishop.*

"In my application for Books to the University of Oxford, I have failed: they are afraid of a precedent. The Church Missionary Society have behaved very well, having resolved to give us £200 per annum,—£100 to a Professor of Indian languages, and £100 for two scholarships of £50 each, to educate two young men as Indian Missionaries. I went down to Cambridge, to try what could be done there; but I am not very sanguine. The Vice Chancellor was very polite; but nothing can be done till after Term commences in May."

Finding several acquaintances returning to Canada by one of the London and New York line of Packet-ships, he determined to adopt that route; and accordingly sailed from Portsmouth,—where those vessels always touched,—on the the 5th July, 1827. In a few weeks from that date he reached his happy home; and the tranquillity there was all the more grateful, from the storm of war which speedily assailed him from without.

*The Society at a subsequent meeting voted £500 for this object.

CHAPTER XIV.

The Clergy Reserves Controversy.—Speech in the Legislative Council in defence of his conduct upon this Question.

ON occasion of the death of the Bishop of Quebec, related in the last chapter, Dr. Strachan, as would have been expected, preached a funeral sermon. In this was a very pleasing portrait of the departed prelate, and an allusion to other members of his family which we cannot refrain from repeating :—

"The Churches, thinly scattered over this vast country, bear a striking resemblance to the small congregations of primitive Christians in the days of the Apostles; but it is to be hoped that, through the blessing of God, the intervening space will soon be adorned with new Congregations, till the whole population shall become united in one holy communion. And when this happy period shall arrive, how many pleasing associations will be coupled in their minds with the recollections of the first Bishop of the Diocese, who gave life and order to that religious establishment which guides them to salvation; impressing, as he did in his different charges, on the attention of his Clergy,—the duty of preaching redemption, the doctrine of the atonement, the satisfaction made for sinners by the blood of Christ; the corruption of human nature, the insufficiency of man unassisted by Divine grace; the efficacy of the prayer of faith; and the purifying, directing, sustaining, and sanctifying influence of the Holy Spirit. Now that he hath departed, let us have these things in remembrance.

"As a preacher of the Gospel, our late venerable Bishop must have been heard, to form an adequate conception of his superior excellence and commanding eloquence. The dignity of his appearance, the chaste propriety of his action, the clearness of his voice and rich melodies of his tones, the earnestness of his manner, added to the sublimity of the truths he delivered in the most pure and perspicuous language, were never to be forgotten, and never failed to make a deep impression on his audience. In England, he was considered one of the most impressive and eloquent preachers that the Church could boast; and was earnestly solicited, when last in London, by the managers of charitable institutions, notwithstanding his advanced age, to preach their anniversary sermons. With the requests of some he complied; and he has published a discourse, delivered before the Society for Recovering Drowned Persons, which may be justly pronounced one of the most beautiful and interesting sermons in the English language.

"In his social and domestic intercourse, the Bishop's manners were particularly pleasing; uniting with great affability and cheerfulness of disposition, those qualities which command respect and secure esteem. All found themselves at ease in his presence; for so far was he from being a restraint on the young and lively, that his occasional playfulness encouraged their openness and gaiety, while the dignity of his general deportment prevented the innocent delights of the social circle from degenerating into levity.

"His Lordship was singularly happy in his domestic relations. Mrs. Mountain, in every respect worthy of such a husband, is in her manners amiable and engaging; in her religion sincere, active, and cheerful; in charity unbounded, without regard to sect or nation; exhibiting in her whole conduct Christian love as it were embodied. Who, that has lived in Quebec for the last thirty years, can hesitate in bearing testimony to the unwearied goodness of her heart, and the sweetness of her temper; and who that approached her, did not feel the influence of her Christian purity and incessant benevolence, stealing upon the heart, and inspiring him with similar sentiments and dispositions? Every day was an encomium on her character, as it never passed without acts of charity and parental affection. It was her piety, uniform and cheerful,—her meekness of disposition and anxiety to do good,—which endeared her to all her friends, and gave her husband and her children so many years of the most refined domestic felicity.

"Nor was the late Bishop less blessed in his children, consisting of four sons and two daughters. Of the former, three have followed their father's profession ; the fourth, who has chosen a military life,* resembles the late Bishop more than any of the rest, not only in exterior form, but in the qualities of the heart and understanding. The writer of this was so forcibly struck with his noble bearing at a very early age, as to entertain the most promising hopes of his future eminence,—hopes, that he will not fail to be greatly distinguished, should opportunities for the exertion of his talents ever be presented."

In this Sermon is given a brief sketch of his Lordship's labours in his vast Diocese, with a statement of the satisfactory progress of the Church, notwithstanding the great difficulties and discouragements which any Bishop, in those days, would be compelled to encounter. The Clergy were few in number, and scattered over a range of 1200 miles; and getting from place to place was difficult and precarious,—the conveyance by land being in heavy open waggons, and by water generally in birch canoes. The population, too, was scant and scattered; and few had the means of contributing anything to the support of a clergyman. The Reserves were wholly unproductive, and the Societies at home were comparatively feeble in resources. All these were obstacles to the energy and effect of a Bishop's duties, which can hardly be understood in the present days of the country's great advancement.

Connected with this succinct account of the episcopal work of the first Bishop of Quebec, a Table or Chart was published, exhibiting the number of the Clergy of the Church of England,—with a statement of their increase from the date of the Bishop's arrival in Canada to the time of his death; and the names of the Clergy of the Kirk of Scotland ministering in this Province. The substance of this chart was republished in England, as a guide to the actual religious condition of the country, now that public attention was so energetically invoked to the subject there; and when members of the House of Commons were demanding that inquiry into the subject, in view of the Clergy Reserves property, should be rigorously made.

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* The late Colonel Armine Mountain.

Great exception was taken to this Ecclesiastical Chart, and its facts were most unceremoniously impugned, not only in Canada but in England. Dr. Lee, the Moderator of the General Assembly of the Kirk of Scotland, was amongst the most violent of its assailants in the mother country, and he went so far as to pronounce it a tissue of misrepresentations. That the grounds of his statements were most unsatisfactory, and the sources of his information most un-trustworthy, may be inferred from his assertion, in a Memorial to the Colonial Secretary, that all the communicants of the several congregations of the Church of England in Upper Canada, amounted to only 118; in answer to which Archdeacon Strachan affirmed that at his last celebration of the holy communion in York alone, their number was 108! This was followed up by a declaration of Mr. Hume, that out of forty-four members of the House of Assembly in Upper Canada, only two belonged to the Church of England; whereas eighteen at the least professed to belong to that Church.

But the attacks upon the Chart, and its author, within the two Provinces, were much more numerous and far more violent. We do not by any means affirm that these were entirely unprovoked. Principles and feelings, based upon truth and prompted by honesty, are often expressed with a freedom and plainness which cannot fail to be offensive to those to whom, or of whom, they are spoken. Nor is it always possible to avoid some exaggeration when, in pleading zealously a good cause, facts and incidents are adduced to strengthen argument and maintain a position. The Ecclesiastical Chart, its author himself admitted, shewed some inaccuracies; and while the best was made of the case of the Church of England, in representing her condition in Canada, there was, it can hardly be denied, some lowering and disparagement of the status of other bodies of Christians.

One of the first who publicly assailed the Sermon and the Chart within the Province, was a gentleman who subscribed himself a "Methodist Preacher." His Review of those publications was marked by no inconsiderable ability; yet characterized by a warmth and irreverence of expression which a maturer experience would doubtless have corrected. This was replied to by a young clergyman who signed himself a "Member of the Church of England;" and in the Kingston newspapers,—in the *Chronicle* on the one side, and the *Herald* on the other,—the warfare betwixt those two champions of opposite causes was, for long months, vigorously carried on. It was from no lack of zeal and industry on their part, if the Church on the one side did not come out triumphant, or anti-prelacy on the other. They applied themselves earnestly and intelligently to their work; they were necessarily stimulated, on each side, to much research; authorities and arguments multiplied as they advanced; and if, in their communications, there was a large sprinkling of not inapt Latin quotations, the public mind was accustomed to this in the parliamentary speeches of a Canning, a Brougham, and a Peel!

This particular controversy,—bearing chiefly upon the questions of Episcopacy and Church Establishments,—had pretty well spent its force before the return of Archdeacon Strachan to Canada; but his arrival was the signal for more direct and personal attacks. These thickened and increased in vehemence as time advanced; and now, in the fury of the onslaught, the lead was taken by members of the Kirk of Scotland. The storm was one of unprecedented fierceness; but its character, and the way in which it was borne, will be best described in Archdeacon Strachan's own words, in a letter to a friend in Scotland dated 12th April, 1828 :—

"Having gotten into an interminable paper war, I have abstained for some time from corresponding, in the hope of its being brought to a close. This war was chiefly produced by a parcel of questions sent out by Dr. Lee to this country, to be answered. Some of these were proposed by the Commission of the General Assembly, and some by Dr. Lee himself. Among the latter was one in which my name was mentioned, and which appeared to imply doubt as to the correctness of the statement I had made to the Under-Secretary of State for the Colonies. This roused the fury of the whole Presbyterian body,—who, in an evil hour for themselves, commenced the controversy about the Clergy Reserves,—and they were joined by all denominations. The position I occupy in the Colony, and my uncompromising spirit, naturally pointed me out as the chief object of attack. For many years I have excited the jealousy of the opponents of the Government, and not a little of their hatred. These passions were not diminished by the successful issue of my last journey to England,—having obtained all the objects for which I had gone home. The flood-gates of a most licentious press were opened upon me ; newspapers in both Provinces, day after day and week after week, poured out the most rancorous calumnies and abuse against me. Having very good nerves, I permitted them to rail on ; and, conscious of my integrity, I maintained an invariable silence. I am, indeed, so situated, that I cannot, with propriety, enter into a newspaper controversy ; nor can I descend to the language made use of in such publications I was likewise disposed to give my enemies time, that I might see how far their passions would carry them ; and I looked for a reaction in my favour from the efforts of my numerous friends in different parts of the Province. For a time, however, the clamour and falsehoods and abuse were issued with so much violence, that I verily believe my friends and well-wishers were frightened, and dreaded to enter the lists, or make any attempt to resist the torrent. Meanwhile I continued silent; no clamour, no falsehood could alter my plan. Persons, who had been under the greatest obligations to me, wrote violently against me,—exposing private letters and communications; but I remained silent. At length some papers appeared on my side; their number increased; and having the better of the argument, they gradually drove our enemies from the field.

"But although I considered that I could not, with dignity, enter into a newspaper war, yet so many things had been said against me that I felt it dutiful at last to break my silence, by giving, in my place in the Legislative Council, a full reply to all that had been asserted against me. The Speech which I delivered upon that occasion, is considered a most triumphant refutation of the calumnies of my enemies."

The Speech here referred to was delivered on 6th of March, 1828. It comprehends a general defence of the statements contained in the Ecclesiastical Chart, with the admission of a few inaccuracies. It exhibits, in calm language, what he had endeavoured conscientiously to effect in England for the permanent welfare of the Church, and the establishment of a University on principles as liberal as the British Government felt themselves justified in sanctioning.

In the course of the Speech is adduced the opinion of an able and rising lawyer in England,—who afterwards became a Judge,—on the Clergy Reserves Question; and this, as a singularly able justification of the views of those who maintained the exclusive right of the Church to that property, our readers will not regret our adducing:—

"I am of opinion that the provisions of 31 Geo. III. are applicable only to the Clergy of the Church of England. Whatever might have been the original meaning of the expression, '*A Protestant Clergy*,' in 14 Geo. III., it appears to me that the subsequent instructions and message of His Majesty, recited in

31 Geo. III., together with the provisions of that Act, (and especially that which speaks of institution and of the spiritual jurisdiction of the Bishop) plainly point out that the expression is to be understood as referring to the Clergy of the Church of England only. '*A Protestant Clergy*' evidently means one single and entire body of persons : now, the Clergy of the Church of England, and those of the Kirk of Scotland can never form one body. If, therefore, the Clergy of the Kirk of Scotland be let in, there is no reason why any other denomination of Dissenters should not also be admitted ; and the words '*A Protestant Clergy*' must then be taken to mean Protestant ministers, or teachers,—which appears to me to be absurd. The expression was used in contradistinction to the Romish Clergy ; and although I am not prepared to say that an establishment, similar to the Kirk of Scotland, might not have satisfied the words of 14 Geo. III., yet I am quite convinced that it would not have satisfied those of the 31 Geo. III. Being of opinion, therefore, that the Acts contemplate one single body of Protestant Clergy, I have no doubt that the Clergy of the Church of England are that body ; and the erecting the Provinces into a Bishopric, and everything done since, plainly shews that such is the right interpretation. I am also of opinion, that the Governors of the Provinces, acting under His Majesty's direction, cannot legally make any appropriation to the ministers of other Churches. I think that nothing short of an Act of the Legislature, confirmed in England, can authorize them to do so. The Charter of April, 1819, would create a difficulty in the passing of any such Act ; and without a new Act, that Charter alone would almost decide the question."—(Signed) John Patteson. Temple, May 20, 1824.

There is a touching reference in the Speech to the acrimonious personalities in which many writers indulged, and the severance of old friendships to which this unhappy controversy gave rise. The impression it made, both upon the House and throughout the country, was very favourable. Public opinion underwent a decided improvement; and, in the Legislative Council, a Resolution was passed, without a dissentient voice, declaring that, "in relation to a certain

Letter and Ecclesiastical Chart, said to have been addressed by Archdeacon Strachan to the Under Secretary of State for the Colonies, and in his agency in procuring the Charter for the University of King's College, he hath explained his conduct, in relation to the same, to the satisfaction of this House."

CHAPTER XV.

Departure of Sir Peregrine Maitland.—His successor Sir John Colborne.—Continued Agitation on the Clergy Reserves and University Questions.—Revolutions in Europe, and Political Changes in England.—Breaking out of the Cholera in 1832.

IN the summer of 1828, there was a new Election in Upper Canada; and the hustings cry was the Clergy Reserves and the University. The position maintained by the Church of England, headed by Archdeacon Strachan, was declared to be dangerous to the civil and religious liberties of the Province; and the University, as constituted by its Charter, was considered as throwing the benefits of a superior education exclusively into the hands of the members of the Church of England.

The fallacy of these assertions it is not necessary for us now to controvert; nor is it incumbent upon us, at this distant period, to shew the unreasonableness of disputing the right of the Crown and Parliament of Great Britain to dispose of their own property,—acquired by conquest when there was scarcely a settler in the Province,—in such manner as, in their wisdom, would be now and hereafter most advantageous.

But unreasonable and untenable, or not, such was the cry rung from end to end of the Province, by aspirants for seats in the Legislative Assembly. The passions and prejudices, as well as the selfish feelings of the people, were vehemently appealed to; and even their fears were worked upon by pourtraying the civil and religious despotism which a "Dominant Church" would be sure to establish.

All those arts, in short, were sedulously and dexterously employed, which persons conversant with electioneering tactics, can so well understand. They had a marked success in the present instance, and a sweeping majority were returned adverse to the views of Churchmen, and of Conservatives generally, on those two questions.

The Lieutenant Governor of the Province, Sir Peregrine Maitland, was spared the discomfort of meeting this formidable opposition; for about the close of the year 1828, he was transferred to the Government of Nova Scotia; and, as the latter was an older colony, it was regarded as a promotion. We need but briefly advert again to Sir Peregrine Maitland. He was personally an excellent man, and had very good abilities and much acquired knowledge; but he was of too quiet a spirit for the turbulence of the time that had arrived; and it needed more energy of character, and a more free and popular manner than nature had endued him with, to guide through the troubled waters the little vessel of state entrusted to him.

He was succeeded by one with more vigour, but less ability; of more popular manners, though with a less clear or discriminating judgment,—Major General Sir John Colborne. He was every inch a soldier; and events proved that he was rarely at fault, when called upon to discharge the duties of the profession to which he had given his best years. He was a man, too, of pure and honourable mind; with decided religious impressions; and most anxious for the welfare and advancement of the Church of England to which he belonged.

He came to the country with some opinions and prejudices, which the course of events very speedily induced him to change. He was not long in discovering that the alleged grievances of the political party now in the ascendant, existed mainly in their own imaginations; and that the selfish exactions and domineering arrogance of the

"Family Compact," as they were termed, were more a fancy than a reality.

His favourite idea, in regard to the establishment of the Church, was to mark out parishes where there was a sufficient population, and appropriate to each a suitable endowment in land; assigning to their respective incumbents, besides, a small stipend in money, derived from the general proceeds of the Reserves. In regard to the residue of this property, he was disposed for any compromise that would bring peace to the public mind, without too great a sacrifice of what might be deemed vested interests.

On the subject of the University, he did not dissent from the justice and expediency of appropriating the endowment by which it was to be maintained; nor did he appear to desire that the Charter should be more open than it was. But he differed from many,—and from Archdeacon Strachan amongst the number,—as to the expediency of pressing the immediate establishment of this highest seat of learning; when, as he contended, the means provided for an essential preliminary education, were so very unsatisfactory. None of our Grammar Schools, at the time, enjoyed a very high reputation; and he considered that steps should at once be adopted for elevating the standard of education, and so ensure qualified pupils for the curriculum of a University. This led to the establishment of Upper Canada College,—at first, more pointedly to designate its object, named Minor College; and this Institution he got into operation in a marvellously short period after its first inception. In one year, indeed, after his arrival in Canada, all the arrangements for its practical working were made, and the staff of Masters on the spot.

At first, it was thought he desired the abolition of the Grammar Schools, and that this collegiate institution should be made to supersede them all,—new Colleges of the same character to be elsewhere established, as circumstances might require. But this idea was strenuously controverted, as likely most seriously to limit the opportunities of obtaining a liberal education in a country of such vast extent as Canada. Moreover, whatever soundness there might be in the arguments of Sir John Colborne upon this point,—and we admit that they were not without force,—it would have been cruel to the people of Upper Canada, suddenly to have abolished the District Grammar Schools.

The carrying out of his favourite project by establishing Upper Canada College, necessarily retarded the inauguration of the University; and all that was done for many subsequent years, was to quarrel over the details of its Charter, and have it modified, if possible, into such a shape as would meet the popular demands.

The year following, 1830, proved a year of revolutions in the older world. The King of France was dethroned, and the dynasty of the Orleans succeeded to that of the Bourbons. The latter was too feeble and antiquated to meet the spirit of the times; and the former had hardly the enjoyment of even one generation of royalty. But the revolutionary spirit did not stop with France; it speedily penetrated across its north-eastern borders into the Low Countries; and, in a few months, these were divided into the two kingdoms of Holland and Belgium. There were shakings of other nations, and threatenings of other crowns; but the ferment passed gradually away, and events relapsed into their old courses.

England did not altogether escape the general commotion. There was a new Parliament consequent on the death of George IV. and the accession of the new King, William the Fourth; the ancient Tory domination was overthrown, and the Whigs succeeded to office. There was a promised Reform of Parliament; and the country,—wiser than their continental neighbors,—was content to await the constitutional means of redressing its grievances. In the exhibition of these the Church did not escape; there were undefined complaints of exorbitant and unequally distributed wealth; and there was the affirmation,—not altogether groundless at the time,—that the Church was not faithful to her trust, and afforded not that evidence of zeal and piety in her Clergy, without which the grand end of her establishment was not answered.

The apprehension was felt that this disquiet in England, and the murmurings especially against the Established Church, would seriously damage its position here; and give strength, and perhaps success, to the opposition it was encountering. It is true that this was just now in some degree abated. On the demise of George IV. a new Parliament must be elected in Canada; and the new House, as respected Conservative tone and friendliness to the Church of England, was a decided improvement upon the last.

From the force of these apprehensions, the Bishop of the Diocese, Dr. Stewart, was strongly urged by Archdeacon Strachan and others to proceed to England; as, from family connexion, he had influence with several of the Ministry, and it would be desirable in discussions that might arise upon Colonial Church matters,—heated and out of tone as the public mind was,—to have some influential person upon the spot to furnish information, and afford explanations where there might be doubt or difficulty. It was arranged that the writer of this Memoir should accompany the Bishop to England, having given to those topics of controversy much attention and study. They sailed from New York on the 24th March, 1831, but did not arrive in London until the 30th April.

No measure, adverse to the Church in Canada, was initiated by the new Government; and, from the political lull in the Colony, no such measure was forced upon their attention. Lord Goderich, at that time Colonial Secretary, was personally most friendly; and was desirous of being furnished with a scheme, by which a suitable support could be assured to the Church in Upper Canada out of the Clergy Reserves property, so as to leave the Crown in possession of a reasonable portion to be applied to other religious interests. This was made out with much care, and very well received. Much consultation was had, too, with Lord Goderich in regard to the University, on the exclusiveness of whose charter he had been so much assailed; and his Lordship made a proposition which I strongly advised the Bishop to accept. This was, to divide the University endowment; giving one-half to the Church of England, with her present Charter unchanged; and the other half to the Province for the establishment of a University entirely satisfactory to the Colonial mind. Others of more weight and experience offered different advice; and much to the disappointment of Lord Goderich, the Bishop felt himself obliged to decline the proposal. Events have shewn that it would have been wise to have accepted the offer of Lord Goderich.

This plan having failed, his Lordship on the 2nd of November. of that year, transmitted a Despatch to Sir John Colborne, suggesting certain modifications of the Charter. These were discussed from time to time, and were at length substantially adopted. It was now provided that "the Judges of His Majesty's Court of King's Bench should be Visitors of the College, in the place and stead of the Lord Bishop of the Diocese; that the President of the University, on any future vacancy, should be appointed by His Majesty, without requiring that he should be an incumbent of any ecclesiastical office; that it should not be necessary that any member of the College Council, or any Professor, should be a member of the Church of England, or subscribe any articles of religion, other than a declaration that they believe in the authenticity and Divine inspiration of the Old and New Testaments, and in the Doctrine of the Trinity; and that no religious test or qualification be required of any person admitted or matriculated as scholars within the College, or of persons admitted to any degree or faculty therein."

About this period, the Archdeacon indulged himself in a little respite from the harrassing and manifold toils and anxieties of his office, by making a trip to Halifax. This he briefly describes in a letter to a friend in Scotland :—

"I have just returned from a long journey ; having gone as far as Halifax, the capital of Nova Scotia, distant from York 1400 miles,—not indeed so much as this, in a direct line, but in the way I found it necessary to go. I took with me my eldest daughter, Elizabeth, to shew her a little of the world. First, we went to New York, 600 miles ; thence to Boston, 260 ; thence by sea to Halifax, four or five hundred miles. At sea we were all sick, and the ship was like a hospital. At Halifax we remained eight days, chiefly with Sir Peregrine Maitland, who was formerly our Governor, and has been transferred to Nova Scotia. This Province has a strong resemblance, in its rocky coast and vast heaths, to old Caledonia.

"As I was nearly as sick as my daughter in coming from Boston to Halifax, I determined to try the other route, for there is but one other. Accordingly, I proceeded across the country to Annapolis on the Bay of Fundy. On my way, I stopped two days with the Bishop of Nova Scotia ; who is a good Tory, as all sensible men are. He has a fine family, and is quite the gentleman and no fanatic. Having finished our visit, we came to Annapolis Royal,—once the capital of the country, when the French were in possession. It lies at the head of a most beautiful and extensive basin, communicating by a narrow throat with the Bay of Fundy, and capable of containing all the fleets of the world. It is, nevertheless, falling into decay ; as it has Halifax on the east, and St. John's on the west, to contend with ; and both these possess greater advantage as depôts for the surrounding country.

"We crossed the Bay of Fundy, 36 miles, in a most miserable steam-boat, and reached St. John's late in the evening. Here we were detained two days, and on reaching Eastport, the first town in the United States we come to, we found that the packet had sailed to Boston. Not easily baffled, I found a ship for Portland, 113 miles from Boston ; and as the land road was wretched, I was induced to commit myself again to the waves. We had bad weather, were detained by wind and storms five days in a wretched vessel, and at last got to Portland in a tempest of wind and rain. Finding the road good from this place to Boston, and quite sick of the sea, we went by land to that city. This is one of the finest I have yet seen in the United States, and the society is more English. I remained there a few days, and was very much pleased, receiving great hospitality. From this the way home is direct and without difficulty."

Nothing occurred, specially affecting the interests of Church and State in Canada, for some time; but in the summer of 1832, the Province was visited by a scourge unknown in all its previous history, and the cause of distress and sorrow far and wide. This was the Asiatic Cholera, which broke out in Quebec in the month of June, conveyed in one of the emigrant ships; and there, and in Montreal, it was attended with an unprecedented mortality. It soon reached Kingston and York, and it careered westwards to the extremity of Upper Canada. Its ravages, and the panic it created, are thus graphically described by the Archdeacon, in a letter to a friend abroad, dated the 22nd September, 1832:—

"We are just beginning to breathe from the Cholera. Next to Quebec and Montreal, this place suffered most; some indeed say that it has been more fatal here, than in any other place on the continent. The stream of emigration has been very great this season; upwards of 50,000 have already landed at Quebec; and four-fifths of this number direct their course to Upper Canada,—the majority of them reaching this place. The journey from Quebec (600 miles) is so long and tedious, that it exhausts the little pittance they had on landing; so that a great portion of them arrive here penniless. The terrible disease attacked them as they journeyed hither; many died on the way; others were landed in various stages of the disease; and many were seized after they came among us. In short, York became one general hospital. We had a large building fitted up comfortably for the reception of the Cholera patients; but the cases were so numerous that many could not be conveyed to it, and remained at their own houses, or lodgings. It is computed that one in four of the adults of this town were attacked, and that one-twelfth of the whole population died. Our duty, as you will understand, throws us, Clergymen, into the very midst of such calamities; as at no time, more than during such contagious sickness, do people require the consolations of religion. Unfortunately, my assistant in the parish was attacked a day or two after the disease appeared among us, and became so nervous that I could not send him to the Cholera hospital. The whole fell, therefore, upon me; and often have I been in the malignant ward with six or eight expiring around me. The foulness of the air, too, was at times overpowering; but I have always, by the blessing of God, found my nerves equal to the occasion, and it seems as if this summer I was stronger than usual, and fully equal to the increase of labour thrown upon me. The disease has now almost entirely ceased; but it has left many blanks in our society, and, what is still more painful, about one hundred widows and four hundred children,—all strangers in a strange land, and dependent upon the charity of those amongst whom the Providence of God has thrown them. * * *

"We are building a magnificent Church, 149 feet by 80; which, on a pinch, will accommodate three thousand people. The foundation stone was laid by His Excellency, the Lieutenant Governor, on the 7th June last, and now the roof is being put on.

"The University remains in *statu quo;* it is so easy to do evil, and so difficult often to do good. I shall soon get too old to care anything regarding it; however, I have done my duty by it and by the Church."

York was full of the praises of Archdeacon Strachan for his wonderful energy and kindness during the melancholy period of the Cholera visitation; and so strong was the feeling of admiration for his exertions, that at a meeting of several of the inhabitants, it was resolved to present him with a piece of plate as a memorial of their respect and gratitude. This was a handsome silver vase of the value of £100; and, graven on the tripod, it is recorded that it was presented as a "Memorial of their respect and gratitude, for his fearless and humane devotions to his pastoral duties during seasons of great danger and distress from the visitation of an apalling pestilence." A suitable address accompanied this presentation; and the following extract from the Archdeacon's reply deserves a lasting record:—

> "The great exertions which I was enabled, through the Divine blessing, to make during the raging of the pestilence, and which have called forth this spontaneous expression of your friendly attachment, were, I believe, far easier to me than they would have been to many of superior merit, but of weaker nerves and less physical energy.
>
> "Not that I was insensible to the danger to which I was exposed, in my frequent communication with the sick and dying; but being in the discharge of a most important duty,—a duty which, in my opinion, admits neither of choice nor deliberation, of which our holy Church requires the immediate performance, I committed myself to God, and proceeded undismayed by any apprehension as to personal consequences.
>
> "The ways of God are often dark and mysterious; but an abiding confidence in His moral government, through Christ, will teach us that all things work together for good to them that love God. And reflecting persons must feel, that such awful visitations as we have experienced, by drawing out the lively exercise of the Christian virtues, unite the truly religious more closely even in this world, and produce in their minds a growing inclination towards the life to come."

Towards the close of the summer of 1832, the Bishop of Quebec, (Dr. Stewart,) held a visitation of the Clergy of the Diocese both at Kingston and York. There was a good attendance at each place; and his Lordship delivered a charge, dwelling chiefly upon the acts and results of his recent visit to England. The visitation sermon at York was preached by the Archdeacon; and the lull in controversial strife gave him the opportunity of expressing some kind sentiments in regard to the various other religious bodies of the Province.

CHAPTER XVI.

Letter to Dr. Chalmers on the Life and Character of Bishop Hobart.—Presentation of a piece of Plate by his Cornwall Pupils.

A SHORT time before the breaking out of the Cholera in Upper Canada, Archdeacon Strachan published a Letter to his friend Dr. Chalmers, in Scotland, on the Life and Character of Bishop Hobart of New York. This highly distinguished prelate died at Auburn, a village in his Diocese, in the summer of 1830,—having been seized with a severe, and as it proved fatal, illness while engaged in his episcopal duties. It happened, providentially, that at this sad time he had the nursing, care and affectionate attention of Dr. and Mrs. Rudd, two of his oldest and most attached friends.

This publication was remarbably well received, and was pronounced at the time the most interesting and attractive that had ever come from his pen. Bishop Hobart had long been a warm friend of the Archdeacon's; and the leading points of his active and useful life gave opportunity for dilating upon topics which excited much interest at the time, and on which the Church was at variance with the general tone of religious thought in America.

Bishop Hobart was raised to the Episcopate at a time when the Church in the United States was comparatively feeble, and when little effort had been made to present her claims before the world. Her enemies took advantage of this supineness, and pursued their attacks with unusual violence. At this juncture Bishop Hobart came to the rescue.

"A defender had arisen," says the Archdeacon, "whom they knew not of. Dr. Hobart, unfurling the banner of evangelical truth and apostolic order, marched with fearless intrepidity to the front of the battle, and put the enemy to flight. Thousands were astonished to find that the claims of the 'Protestant Episcopal Church,' both in purity and government, could be so firmly established, and that she was so strongly entitled to the character of primitive and apostolic. A more general and correct knowledge now exists among the people of our communion in the United States, respecting the government of the Church, the beauty and excellence of her forms, the purity of her principles, and the spirituality of her devotions, than even in England; and all this chiefly owing to Dr. Hobart's judicious and powerful labours. Instead of reposing any longer on loose opinions, taken up without examination in these matters, people were roused to their consideration by his cogent reasons, apt illustrations, and powerful appeals to ecclesiastical history, which proved, beyond controversy, that the government of the Church, the orders of the ministry, and their regular succession from the Apostles, were not questions of slight moment, or to be treated safely either with silence or contempt.

"Truth is never sown without fruit; and the claims of the Church to a near affinity with that of the Apostles, soon began to be acknowledged by numbers who had hitherto been her enemies. Many admitted, with true Christian candour, their total ignorance of such matters till thus forcibly brought before them. The Americans are an acute and inquiring people; and the discussions on Church Government and Forms of Prayer have awakened, in the minds of many, recollections of what their fathers had been. On others, who had their denomination to choose, the information drawn out by these debates came as a stream of benignant light, and a feeling in favour of the good old ways was widely engendered. This being the case, it only required an active superintendence and a commanding mind to reap the most abundant harvest. This requisition Dr. Hobart most amply satisfied. When he was ordained in 1798, New York State contained but twenty Episcopal clergymen; and in 1811, when he was raised to the mitre, only twenty-three; giving in thirteen years a miserable increase of three; while, during the following nineteen years of his Episcopate, the increase was one hundred and eleven!"

From a sense of duty, Bishop Hobart declined that union with other religious bodies which is so often urged on the plea that the Christian cause, for its more extended influence, demands the united effort of all its professors. He repudiated, in short, that sort of "Evangelical Alliance," which, under many aspects, meets with well-meaning supporters; but which, while it obviously rests upon an unsound basis, has never exhibited any very encouraging practical results.

"Bishop Hobart," says the Archdeacon, "highly disapproved of different denominations uniting for religious purposes. He placed himself, from the first, in mild but firm opposition to the Bible Society. He considered such an institution, so far as his communion was concerned, totally unnecessary, because every good which it proposed might be much better and more conveniently accomplished by the orthodox Society already belonging to the Church; and should this Society deem it expedient to circulate a larger proportion of Bibles than had been hitherto done, it was fully in their power to increase their subscription for this purpose. He deemed the Bible Society further objectionable, because, having the same object as the Bible and Prayer Book Society, it became, from the first, a sort of rival,—absorbing funds, inasmuch as our people assisted, which in justice belonged to the latter."

"Our distinctive principles, and the form of our Church Government, preclude its members, in my opinion, from joining promiscuously with other denominations for religious purposes; although many do so, whose purity of intention I have no reason to question, whatever I may think of their judgment and consistency. With her ministers this duty is stronger, or rather to join such is altogether incompatible with their sacred office. Bishop Hobart did not merely admit, but insisted on the importance of disseminating such religious tracts as exhibited views of

Divine truth in accordance with the sentiments of our Church, and explained her institutions ; but in regard to Tract Societies, he most judiciously observed, 'that a union here with our Christian brethren who differ from us, must inevitably, to say the least, endanger our religious system, either by circulating sentiments in dissonance with our distinctive principles ; or, by keeping them out of view, in a general association of commanding influence, lead to the belief that they are of little importance."

Bishop Hobart's strength of body was not equal to the energies of his mind, and it began to give way under his various, extensive and incessant labours. Thorough repose, and change of air and scene were recommended; and at the instance of his friends he sailed for England in September, 1823. During his absence, which continued for about two years, he made the tour of England, Scotland, and Ireland, and visited France, Switzerland, and Italy; and returned, thoroughly renovated in health and spirits.

"Soon after his arrival," says the Archdeacon, "he gave free vent to his feelings of love and affection for his friends, his parishioners, and his native land, in a discourse from the pulpit ; which, being afterwards published, attracted no small degree of notice in England as well as in the United States." [This sermon expressed strong objections to the union of Church and State, and dilated with some severity on the social condition of England, especially as regarded the lower orders.] "I honour most cordially that devotedness to his own native land, which makes a man cherish and love it above all other lands. But the Bishop, as his best friends confessed, went too far. Not satisfied with a general expression of his preference, he entered into detail ; and here he failed. His opportunities of observation in England were not sufficient to enable him, acute as he was, to get to the bottom of all points upon which he speaks and decides with the utmost confidence ; and he seemed to have forgotten that his Church could not have flourished and increased as it has done, but through the aid derived from the support given to it by our monarchs, while it was part of the establishment of the empire.

"I dined alone with Bishop Hobart on my way to England, in March, 1826, and the conversation turned on the sermon, which had not been long published. I expressed my regret that it had ever seen the light, for it was the only one of all his works I could not approve of. I told him I was prepared to admit that it was extremely difficult for a person, born and brought up in the United States, to appreciate the vast benefits of an Established Church, with its parochial ministers distributed through the whole country in settled residences, and with a given space in which to labour for the temporal and eternal happiness of the population. By this means all the people have access to religious instruction. A reverence is thus kept up in their minds for what is pure and holy; and their number being small, and living as it were together, the Clergyman soon becomes acquainted with every individual, both old and young, and is able to visit them frequently at their own houses. He becomes their friend and adviser, the composer of differences, the promoter of peace and contentment, the catechizer of the children, the encourager of industry, sobriety, and all the virtues that make man prosperous and happy here and hereafter.

"As the comparison is between England and the United States, I shall confine myself, I said, to these two countries. The Church of England is commensurate with the natural boundaries of the country. This consists of about 55,000 square miles, containing 14,000,000 of inhabitants, and is divided into about 11,000 parishes. The number of Clergymen actually employed in parochial duties are not fewer than 16,000. This gives an average of about 900 souls, or about 200 families to each Clergyman. It is evident that the moral effect of such a body of men daily mixing with their people must be very great, more especially as they are quite independent of them for subsistence.

"Let us now look at the Episcopal Church of the United States, and see what moral effect it can have on the population, as a source of Christian instruction. To give you every advantage in this matter, I shall confine myself to the State of New York, where the Episcopal Clergymen are more numerous, in proportion to the population, than in any other State, and superintended undoubtedly by the most active Bishop. In this large

State, the Clergy of the Episcopal Church are in number 136; the population 2,000,000, or upwards of 14,000 souls to each; the square miles about 46,000. Hence the parishes, if we may so denominate them, contain 338 square miles each, and are rather equal to an English county than an English parish. The influence of the two Churches, as confined to England and New York, is as one to seventy; and if the comparison be taken with all the States, it becomes much more favourable to England. Such influence on the manners and habits of the people is next to nothing, and yet you extol your Church above that of England, and exclaim against establishments!

"Add to this, the dependence of your Clergy upon the people for support,—a state of things which is attended with most pernicious consequences. The congregations frequently take offence at their pastors without a good reason, and in such cases the latter derive no protection from the Bishops, who are equally helpless with themselves. The result is, that they too frequently sink below the rank which they ought to hold in society; and whatever be their personal merit, they fail to command that respect from a vain, and thoughtless, and undiscerning people, which is necessary to secure attention to their instructions. It is not unusual to hire Clergymen by the year or even half-year; and such things excite no particular attention. It may be that, accustomed from their childhood to temporary engagements, the Clergy partake of that restless disposition and desire of change so common in new countries, and think little of going with their families from State to State, in search of a new settlement. It cannot be supposed that Clergymen so situated, will at all times speak with that fearless disregard of consequences which the proper discharge of their duties may often require. The difference, then, of the two Churches is this, that, while in England the country is partitioned into parishes, over which a spiritual head is appointed, to be the moral and religious instructor of its population, and to add new converts to the faith by familiar and daily ministrations from house to house; the Church in the United States presents only a few verdant spots bearing marks of recent cultivation, distinguished chiefly by their contrast with the barrenness of the surrounding waste.

" I admit that the progress of the Episcopal Church in the United States has been wonderful ;—and I should have rejoiced in concurring entirely in the animated praises you pronounce upon her, had you not condemned ecclesiastical Establishments, and placed her in her infancy above the Mother Church. In this you greatly err ; and when you picture to your fancy England studded with Parish Churches, regularly served in all the beauty of holiness ; and turn to this country with a Church at vast intervals, and a Clergy not sufficient to supply the wants of one-twentieth of the population, you must feel the advantages of an ecclesiastical Establishment. In England you behold the genius of true religion entering into every family ; but here, unless in some favoured spots, you behold the spirit of false religion, infidelity, error, and superstition traversing the length and breadth of the land, and withering, with its pestilential breath, public as well as domestic and personal happiness and virtue.

" 'Come,' said the Bishop, 'you are becoming too severe.' On this the door opened, and a man from the Catskill mountains was introduced, who told the Bishop that their Missionary's time had almost expired, and that, being few in number, they could not engage him for six months longer, unless some aid could be granted them from the Missionary fund ! The good Bishop promised the necessary assistance ; and, on his departure, said with a smile, 'how unlucky that my country friend should come, in the midst of this discussion, to shew the nakedness of the land !' He confessed that I had placed ecclesiastical Establishments in a point of view which was in some measure new to him ; but, made up as the United States are of all possible denominations, there was not the smallest probability that any one would ever be recognized by the Government ; and he was pleased to conclude the conversation with observing, that he could not fall into more friendly hands, (alluding to a threatened review of his sermon,) and that whatever his opinion might be on ecclesiastical Establishments, he loved with all his soul the Church of England."

We must venture on one further extract from this interesting and valuable pamphlet :—

"I dare not dwell on the last illness, and happy a [illegible] g death of Bishop Hobart, for they have been described with an affectionate eloquence which few can hope to equal. The narrative of his closing days and the sermons preached on his death, which have been collected and published, are well deserving of perusal. Honourable as they are to the hearts and heads of the writers, the talents they display reflect the greatest credit on the Clergy of the American Episcopal Church, and shew that the lamented prelate's mantle rests on many of his brethren. The grief and sympathy excited by his death through all parts of the Union, were only exceeded by that manifested on the death of Washington. He appeared rather the property of the nation than the head of a single denomination of Christians. Never was there such a funeral in New York:* the magistrates, the Clergy of all denominations in the city, and many from other Dioceses and remote parts of the country, rich and poor, young and old, hastened to follow to the grave the remains of this distinguished and beloved servant of God. It was as the funeral of Jacob."

It would have been deemed strange, if the life of Dr. Strachan had passed away without some marked token from his Cornwall pupils of the esteem and affection in which he was held by them. They, one and all, acknowledged the benefits they had received at his admirable school; they were many in number throughout the two Provinces, though some were in far distant lands; and several occupied very high and influential positions. But the debt of gratitude was not forgotten; and in the summer of 1833, it was expressed in a substantial and most gratifying manner. Two years previously, a few of his pupils,—including the late Chief Justice Robinson,—happened to meet at Cornwall; and they took advantage of the occurrence by repairing to the old District School-house, and, after some conference, passing Resolutions, determining that "A Piece of Plate should be presented to

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*His remains had been conveyed thither from Auburn.

Archdeacon Strachan by those gentleman who were under his tuition at Cornwall, as a tribute of respect for his character, and a memorial of their grateful recollection of his anxious and unwearied efforts to improve their minds, and to impress upon them sound moral and religious principles, and of the sincere and steady friendship which he has manifested for his pupils in their progress through life;" and making the necessary arrangements for carrying out this purpose. It took some time to communicate with all the parties interested, widely scattered as they were; but on the 2nd of July, 1833, they were prepared to present to their honoured tutor this token of their reverence and affection. This was a massive silver Epergné, value 230 guineas; the base of which, particularly chaste and elegant in its proportions and design, supports four classical figures, representing Religion, History, Poetry, and Geography; and surrounding a column, around which twine the ivy and acanthus, the whole surmounted with a wreath. Within the square of the pedestal, not exposed to view, are engraven the names and place of residence of the gentlemen who presented this tribute.*

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*It will be interesting to our readers to have these in full :—

John B. Robinson, York, *Chief Justice of Upper Canada.*
John Bethune, Montreal, *Rector of Montreal.*
R. G. Anderson, York, *Teller, Bank of Upper Canada.*
George Ridout, York, *Judge of District Court of Niagara.*
J. G. Chewett, York, *Senior Draftsman, Surveyor General's Department.*
Samuel P. Jarvis, York, *Deputy Secretary and Registrar, U. C.*
J. B. Macaulay, York. *Judge of King's Bench, U. C.*
Thos. G. Ridout, York, *Cashier, Bank of U. C.*
Robert Stanton, York, *King's Printer.*
G. S. Boulton, Cobourg, *Barrister, M. P.*
W. B. Robinson, Newmarket, *M. P.*
Jonas Jones, Brockville, *Judge, District Court, Johnstown District.*
John Radenhurst, York, *Surveyer General's Department.*
W. Macaulay, Picton, *Rector of Picton.*
A. N. Bethune, Cobourg, *Rector of Cobourg.*
Henry Aherne, Vaudricul.
John Crawford, England.
James G. Bethune, Cobourg, *Cashier, Branch, Bank U. C.*
James Duncan Gibb, Montreal.
George Gregory, Montreal.

Of these, fourteen were present on the interesting occasion; and answers were received from several others expressing their regret at not being able to attend. The following is the Address accompanying the presentation, read by Chief Justice Robinson :—

"Dear and Venerable Sir,

"In presenting you with a Piece of Plate as a memorial of their respect and esteem, your pupils, whom you educated at Cornwall, are performing an act most agreeable to their feelings. It is now long since our relation as Tutor and Scholars has been dissolved, but amidst the vicissitudes which the lapse of more than twenty years has presented, we have never ceased to reflect with gratitude upon your unwearied efforts to cultivate our minds and strengthen our understandings, and above all to implant in our hearts those principles which alone can make us good Christians, faithful subjects to our King, and independent and upright members of society.

"Our young minds received then an impression, which has scarcely become fainter from time, of the deep and sincere interest which you took, not only in our advancement in learn-

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Fred. Griffin, Montreal.
A. B. C. Gugy, Quebec, *Barrister, M. P.*
A. Jones, Prescott.
John Macaulay, Kingston.
J. McLean, Kingston, *Sheriff, Midl. Dist.*
Arch. McLean, Cornwall, *Speaker of House of Assembly.*
J. McDonell, Montreal.
Duncan McDonell, Cornwall.
Donald McDonell, Cornwall.
Alex. McLean, Cornwall.
J. S. Macaulay, Woolwich, *Capt. R. E.*
G. H. Markland, York, *Inspector General, U. C.*
G. Mitchell, Penetanguishine.
Thos. Richardson, India.
Wm. Stanton, Africa, *D. A. Com. Genl.*
P. VanKoughnet, Cornwall, *M. P.*
I. Weatherhead, Brockville.
G. C. Wood, Cornwall.
A. Wilkinson, Cornwall, *Barrister.*
D. J. Smith, Kingston.
James Macaulay, Cornwall, *M. D.*
T. Pyke, Halifax.

ing and science, but in all that concerned our happiness, or could affect our future prospects in life.

"Those who have since had the pleasure of frequent intercourse with you, have found you always the same warm, sincere, and constant friend, ever ready to rejoice in their prosperity, and to extend your advice and assistance amidst the doubts and difficulties which have occasionally crossed their path. Those whom the various pursuits of life have separated from you during this long interval, have never felt less assured of a place in your esteem; and we all unite with the most cordial satisfaction in thus acknowledging the gratification we receive from our early recollections.

"At the period when most of us were withdrawn from your care, we received your parting benediction, and your paternal counsels for our guidance in life, expressed in terms which made a lasting impression. Now that so many years have intervened, and years so full of eventful changes, it must, we are persuaded, be a source of much pleasure to a person of your benevolent and friendly disposition, to find that Providence has spared so many of those whose character you laboured to form, and has blessed them very generally with health and prosperity.

"On our parts, we beg to assure you that we can scarcely call to mind an occasion, in all the years that have passed, which has given rise to stronger feelings of satisfaction than we experience at this moment in delivering into your hands a memorial of our long cherished affection and respect."

The Archdeacon, deeply moved, replied as follows:

"My Dear Friends:—That my heart should be full on this interesting occasion is natural.

"Such a memorial of your affection and respect brings back in a stream of joy the days of your education at Cornwall; a period, doubtless, of great anxiety, but, from the large promise which you then exhibited, of far greater satisfaction.

"The feelings of ardent friendship which you manifested for one another when about to separate, and which produced a solemn pledge of your determination to apply the knowledge and high principles you had acquired in promoting the good of society, come forcibly to my mind at this happy moment, when, I can most truly affirm, the pledge so nobly given has been more than redeemed.

"As you never ceased, during the long period that has elapsed since our relation of Teacher and Scholar was dissolved—pregnant as it has been with so many vicissitudes—to reflect with gratitude on my humble endeavours to cultivate your minds, strengthen your understandings, and implant in your hearts those principles which alone can make us good Christians, faithful subjects, and upright members of society, I may, with honest pride, declare that, during the same period, my happiness has been greatly increased by witnessing from year to year the pleasing and encouraging results which attended your progress in the busy world.

"Have I not beheld you rising to eminence in your several professions, gaining the confidence of all around you, looked up to in the societies in which you move, and quoted as examples to the rising generation? In this Province, you are filling the highest situations with an advantage to the community which is universally acknowledged; in Lower Canada, in England, and wherever you have gone, you have won the highest favour and distinction.

"Surely I have great cause to bless that kind Providence which, notwithstanding my numerous deficiencies, has graciously made me the instrument of planting those sentiments and virtues in your bosoms, which, fostered by your diligent care, are now yielding fruits so precious and abundant.

"That I should cherish a deep and unwearied interest, not only in your advancement in learning and science, but in all that concerned your happiness, and could affect your future prospects in life, was certainly to be expected; for I was strongly impressed from the first with my responsibility as your teacher, and I felt that, to become really useful, I must become your friend. It has ever been my conviction, that our scholars should be for the time our children; and that, as parents, we should study their characters, and pay respect to their peculiar dispositions, if we really wish to improve them; for if we feel not something of the tender relation of parents towards them, we cannot expect to be successful in their education.

"It was on this principle that I endeavoured to proceed,—strict justice tempered with parental kindness,—and the present joyful meeting evinces its triumph. It treats the sentiments and feelings of scholars with proper consideration; and while it gives the heart and affections full freedom to shew themselves, in filial gratitude on the one side, and fatherly affection on the other, it proves that unsparing labour, accompanied with continual anxiety for the learner's progress, never fails to insure success; to beget esteem, and to produce a friendship between master and scholar, which time can never dissolve.

"To behold so many gentlemen, educated in the same place, assembling after so long a period of separation to honour their teacher, is an event of rare occurrence; but it will be clothed with a public as well as with a private interest, should it encourage faithful teachers, and cheer them in their arduous employment by multiplying meetings similar to these, and introducing a more affectionate intercourse through life between them and their pupils.

"In my occasional communications with you since your entrance into active life, I should have deprived myself of a most productive source of delight, had I not rejoiced in your increasing prosperity, and volunteered my best advice and assistance to any who chanced to be in doubt or difficulty. Every increase of your happiness I felt to be an increase to my own, and to forward your honourable objects has ever been to me a favourite employment. Nor can I claim for this the slightest praise, for in promoting your interest I was promoting my own; nor should I have been less ready to forward the laudable views of those who have been far removed from the sphere of my influence, had opportunities offered.

"Towards those who have surpassed me in station and ability, I can most sincerely avow that my feelings have been those of a fond parent rejoicing at the elevation of his children.

"The deep impression made on all our hearts at the hour of your departure from Cornwall, this meeting refreshes and renews. You plighted mutual friendship, and promised the reign of virtue and religion in your hearts; and amidst blessings and prayers for your future happiness, I undertook to become the centre of your communications; and what more happy result could the most sanguine have anticipated, than to find so many spared in health and prosperity by our merciful Creator, to meet together on this happy occasion.

"Accept, my dear friends, the warm acknowledgement of a heart totally unable to give utterance to the emotions with which it is agitated. Deep and lasting as my existence, will this proof of your sincere friendship be retained. It tells me, by sweet experience, that there are moments of virtuous enjoyment which would be cheaply purchased by the longest life of honourable and laborious exertion,—moments which are granted to very few in this transitory world, and for one of the most exquisite of which I am this day indebted to your abiding affection."

A few days before the occurrence of this really happy event, the following letter was addressed to the Archdeacon by Chief Justice Robinson:—

"It is our wish, if it be agreeable to you, that immediately after presenting to you the piece of plate, we should unite in a short prayer, offering up our hearty thanks to the great Giver of all good for his merciful protection of us, and for the measure of health and prosperity bestowed upon us since we left Cornwall, and entered upon the various duties of life; beseeching pardon for whatever we have, in that time, done or thought contrary to the Divine commandment; and praying that we may be assisted and enabled to maintain such a course through this life, that, at the close of our earthly career, we may meet in a happy immortality."

This suggestion, emanating from one who never failed to recognize and acknowledge the loving-kindness of our God, was gladly acted upon; and very pleasant, as well as very solemn, was the sight of so many humbly kneeling in prayer amidst the joy and congratulations of that happy hour.

Of this beautiful memento of the gratitude of the Cornwall pupils, we shall only further say, that it was most appropriately bequeathed by the owner to Trinity College, Toronto,—an institution which he felt to be the culmination of his life-long efforts on behalf of education, and which fairly claimed to be the place where, from generation to generation, should be exhibited this well-earned tribute to the righteousness and success of those endeavours.

CHAPTER XVII.

The Clergy Reserves Question; establishment of the Rectories.—Meeting of Clergy under the two Archdeacons in 1836.—Deputation to the Mother Country determined upon.—Resolution to establish a Church Newspaper.

UP to the commencement of 1836, nothing, subsequent to what has been detailed, occurred in the life of Archdeacon Strachan, outside the quiet progress of his ordinary duties, that demands any special record or notice. The Clergy Reserves Question was still open; nor was there, so far, any expressed declaration of the local House of Assembly adverse to the vote passed some years before, that these lands should be withdrawn from the support of religion and appropriated to "purposes of ordinary education and general improvement."

By desire of Sir John Colborne, the Executive Council of Upper Canada were required to take into consideration, and report upon, the following portion of a despatch from Lord Goderich, dated April 5th, 1832:—

"I am happy to find that your practical views, founded upon personal knowledge and experience, are so coincident with those which, upon a more speculative view, I have been led to entertain. I quite concur with you in thinking that the greatest benefit to the Church of England would be derived from applying a portion at least of the funds under the control of the local government, in the building of Rectories and Churches, and, I would add, in preparing, as far as may be, for profitable occupation that moderate portion of land which you propose to assign in each township or parish for ensuring the future comfort, if not the complete maintenance, of the Rectors. With this view, it appears to me that it would be most desirable to make a beginning in this salutary work."

The Lieutenant Governor, Sir John Colborne, was now about to leave the Province; and he felt it his duty, before resigning the government, to take action in the course recommended by the Colonial Secretary. The following Minute of Council was adopted on the 15th January, 1836:—

" Pursuant to the views of Lord Goderich, shewn by his despatch of April 5, 1832, in which he concurs with your Excellency, and expresses his desire that a moderate portion of land should be assigned in each township or parish for ensuring the future comfort, if not the complete maintenance of the Rectors, the Council caused the necessary steps to be taken for the purpose of setting apart lots in each township throughout the Province.

" Much delay has been caused by their anxiety to avoid interfering with persons who might have acknowledged claims to any of the Reserves to be selected, either for lease or purchase.

" A difficulty in completing what his Lordship most appropriately calls 'this salutary work,' was also caused by the Crown Officers not concurring in the form to be used in the instrument by which the endowment is to be confirmed; which left the Council to decide as to the mode to be adopted for that purpose.

" These obstacles have now been surmounted, and it is respectfully recommended that no time be lost in authorizing the Attorney General to prepare the necessary instrument to secure to the incumbents named in the annexed schedules, and their successors, the lots of land there enumerated, as having been respectively set apart for Glebes."

The allocation here recommended was made, and about 400 acres were assigned to each of the parishes throughout the Province; thus constituting, what subsequently excited so much clamour, the "Fifty-seven Rectories." It happened, however, that the endowment of forty-four only was completed; so that thirteen were excluded from the intended benefit.

The establishment of these Rectories was used for some time, amongst other alleged grievances, as an election-cry; and at last the legal validity of the act was tested. The question was submitted to the several Courts of Law; and able judgments were given by each, establishing the validity of the Rectories. There have been threats subsequently of Legislative interference; but the Act recently passed, authorizing their sale, will no doubt be so far acted upon within the ten years to which the privilege is limited, as to shut out from sight this ancient grievance. With perhaps half-a-dozen exceptions, they are of little comparative value; and only in these instances, do they afford by themselves a sufficient maintenance to the Clergyman.

Sir John Colborne, in terms most virulent, has been blamed for this act; but he has been blessed for it, too, by thousands. He has thus contributed one of the little helps which, through a protecting Providence, have been furnished for the stability of the Church in this Province; and the act which assures this happy result, it is certain that he never regretted He relinquished his Government during the winter of 1836; and it has been well said that "Upper Canada never beheld a more beautiful or touching moral spectacle, than the triumphant departure of Sir John Colborne through the snows of an inclement winter, followed by the affectionate reverence and esteem of the thousands who thronged his path to greet him with a respectful farewell."*

In the month of October of this year, 1836, a meeting of the Clergy of the two Archdeaconries of Upper Canada, suggested by Dr. Strachan, was held at Toronto. The health of the Bishop of Quebec, Dr. Stewart, had become so enfeebled that he was advised to return to England, with little hope that he should ever be able to resume his duties in Canada. Under these circumstances, it was felt desirable that the Clergy in a body should deliberate upon, and adopt, the best means of protecting those interests of the Church which, at this moment, were so seriously imperilled. The meeting was a large one, and in many respects proved to be an important one. It was determined to send a Deputation of two prominent Canadian Clergymen to England and Ireland; and the Reverend Messrs. Cronyn and Bettridge were selected for the purpose. Both were men of sufficient Colonial experience to make known our wants; and both were gifted with readiness and eloquence of speech. It was important to enlighten the minds of Churchmen at home upon the great question at issue,—our tenure of the Clergy Reserves property, and the efforts in so many quarters to destroy it. It was important, too, to make known the extent of our spiritual destitution,—the churches required, and the Clergymen to be supplied; and pending our chances from the Reserves, to obtain a present aid for the relief of those necessities. All this was set forth by the Deputation with great energy and ability; and, if present substantial results did not equal our expectations, there can be no doubt that the information so carefully and widely diffused on the condition and prospects of the Church in Canada, served in a large degree to awaken the sympathy and generosity of our fellow Churchmen in England and Ireland, and gained to the Society for the Propagation of Gospel,—the chief stay of the Church in the Colonies,—a large increase of support.

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* Church Newspaper, January, 1838.

There was some discussion, during this meeting, on the introduction of Synodical action in this country, and the general feeling of the Clergy was favourable to it. It was, however, much too soon to adopt anything like decisive action in the matter. Before the separation of the meeting, it was determined to attempt the establishment of a weekly newspaper in support of the interests of the Church in Canada; and a Committee was appointed, with Archdeacon Strachan at its head, for making the necessary arrangements. After some consideration, the Editorial management of the proposed journal was offered to the writer of this Memoir; and after some hesitation, and no little apprehension and misgiving, he resolved to undertake it. Any reluctance to assume such a responsibility was not unnatural, after the failure of so many attempts in the same direction. The "Christian Sentinel,"—a monthly publication, conducted at Montreal,—was the first Church periodical undertaken in Canada. It was a very creditable journal of the kind,—for the first year under the Editorial management of the Rev. B. B. Stevens, Chaplain to the Forces; but a monthly periodical, necessarily containing long, and, as many would deem them, heavy articles, would not maintain the interest of the reading community, and so in about two years it dropped for want of support. There was a subsequent attempt at a weekly, under the same designation, edited by the late Rev. A. H. Burwell, at Three Rivers; but this, too, awoke little or no interest, and it hardly survived a twelvemonth.

To start a new periodical, after such discouragements, was felt to be somewhat of a bold undertaking; but the prudent course was adopted of issuing a "specimen number," in May, 1837, to be followed up if a sufficient number of paying subscribers could be secured. The result exceeded all expectation; for on the 24th June following, the second number of "The Church" was issued with a list of 630 subscribers,—and many agents and Clergymen still unheard from. In about three months the subscribers increased to 1000.

The tone of this journal was decided, as regarded the assertion of the principles of the Church; but it was conducted with a studied moderation, and was therefore treated with respect on all sides. Party spirit in the Church was then hardly known; there was, therefore, mutual confidence, and the support of the Clergy was unanimous. The paper, at first rather a diminutive sheet, was enlarged on the issue of Volume II., and again at the commencement of Volume III.,—the subscribers steadily increasing. Many able contributors, in prose and verse were secured; amongst them, men now of leading position in Church and State.

From 1841 to 1843, the editorial management of "The Church" was assumed by Mr. John Kent, who had been a valuable contributor to its pages from the commencement. The excitement, however, amidst the clash and din of party strife, was too much for him; and the paper came back to the first editor, who held it again, under many difficulties and discouragements, for nearly four years. With repeated changes in the editorial management,—sometimes without any management at all,—it gradually lost ground, and died out about the year 1856.

There can be no doubt of the great value of such a paper to the cause of the Church; if conducted with moderation, judgment, and a reasonable share of ability. The influence of "The Church" newspaper was most salutary during its earlier years. It diffused throughout our local population a large amount of much needed information; and, being extensively circulated in England, it caused our Colonial Church questions to be better understood by influential men in the mother country. This became quite discernible in the debates upon the Reserves question in the Imperial Parliament; and we were assured from various quarters that to this was owing, in no small degree, the favourable settlement of this question which was effected in the summer of 1840. To this more special reference will by and by be made.

The effect of a religious journal, temperately conducted and with a widening circulation, upon the secular press of the day, was also apparent. There was a more courteous tone; there was an abatement of personalities; and more caution and taste in selection. The "Church," too, set the example of taking in English newspapers and periodicals, from which to cull for ourselves, and not adopt extracts second-hand at the taste or caprice of others. On the whole, we look back with refreshment, and even an excusable pride, upon what, with all its drawbacks and defects, was really a useful and influential journal; one that provoked our own members to zeal and unanimity in the promotion of Church enterprises, and which caused those outside us to understand better our motives and principles, and gain for them consideration and respect.

We have made this rather long digression, because it fairly pertains to the life of the late Bishop of Toronto. He was prominent amongst its projectors: he appreciated the value and importance of such a journal, and he always gave it a warm and generous support.

CHAPTER XVIII.

Administration of Sir Francis Head.—Correspondence regarding Seat in the Legislative Council.—Death of Bishop Stewart.—Previous Appointment of Archdeacon Mountain as his Assistant.—The Rebellion in 1837-8.—Decision to form Upper Canada into a separate Diocese.—Destruction of St. James's Church, Toronto.

SIR John Colborne was succeeded in the Government of Upper Canada by Sir Francis Bond Head, who arrived in Canada early in the winter of 1836. If we have had as Lieutenant Governors men of more practical purpose and action, we never had any of more spirit and activity; hardly any, perhaps, more quick-sighted and far-seeing. He came to Canada with the conception that real grievances existed, growing out of the mal-administration of the Government; for that so much complaint, so violently expressed and apparently so wide-spread, should be without adequate cause, was hardly to be believed. He applied himself diligently to the investigation of these grievances, inviting the free expression of the opinions of both parties; and the conclusion at which he arrived was, that these existed more in name than in reality; and that, if something was withheld by the party in power that might reasonably be conceded, more was exacted by their opponents than could constitutionally be granted. On various points, he and the House of Assembly soon came into collision; and as a coercive step on their part, the usual supplies for carrying on the Government were refused. This was an unprecedented step, and was a great shock to the loyal feeling of the country. Petitions were poured in, conveyed by respectable deputations, from every part of the Province, soliciting His Excellency to dissolve the House of Assembly, and allow a fresh appeal to the people. This, in obedience to the popular demand, was granted; and in the House newly elected, a large majority were supporters of the administration of Sir Francis Head.

Not long after his arrival in Canada, a correspondence took place with the Colonial Secretary in reference to the seat held by Archdeacon Strachan in the Legislative Council. Lord Ripon, in a Despatch to Sir John Colborne, of 8th November, 1832,—referring to remonstrances from the House of Assembly,—advises that "the Bishop (of Regiopolis) and the Archdeacon should altogether abstain from interference in any secular matters that may be agitated in the Legislative Council," and adds,

"Whether, even under this restriction, their holding such seats is really desirable, is a question upon which I am fully prepared to listen with the utmost attention to any advice which I may receive from yourself, from the House of Assembly, or from any other competent authority. I have no solicitude for retaining either the Bishop or Archdeacon on the list of Councillors, but am, on the contrary, rather predisposed to the opinion that, by resigning their seats, they would best consult their own personal comfort, and the success of their designs for the spiritual good of the people. But any such resignation must be voluntary, since the office is held for life; and, were it otherwise, no consideration would induce me to advise His Majesty to degrade the Bishop or the Archdeacon from the stations they occupy, except on the most conclusive proof of misconduct."

In an address of the House of Assembly to Sir Francis Head, dated 5th February, 1836, it is declared,

"We have had the mortification to see the Bishop of Regiopolis and the Archdeacon of York, neglecting their high and spiritual functions and care of souls, and clinging to their seats in the Legislative Council, and devoting their time and talents to political strife and secular measures, in direct opposition, and contrary to the express desire and pleasure of His Majesty, as set forth in the said Despatch of Earl Ripon, and at the same time permitted to hold and enjoy offices of emolument and profit. We, therefore, trust that your Excellency will take immediate steps in fulfilment of the gracious wishes of the King, to carry into effect his benevolent intentions, and as desired by the great body of the people of this Colony, by calling upon the said Bishop and Archdeacon, either to withdraw from the Legislative Council altogether, or resign their other offices, and forever quit all claim to any other salary, pension, or other emolument they now hold or enjoy during the pleasure of the Government."

From the characteristic reply of the Archdeacon, dated 22nd February, 1836, we make the following extracts :—

"The situations of Executive and Legislative Councillor were conferred upon me without solicitation, as marks of Royal approbation for services openly rendered during a period of difficulty and danger, and which were thought at the time important. I have held the first for more than twenty years, and the second sixteen years; and am not aware that, in discharging the duties which they imposed upon me, I have done any thing deserving of censure. On the contrary, I feel that I have been useful to the Colony.

"On its being communicated to me last summer that Lord Glenelg had expressed his surprise at my occasional attendance at the Executive Council, I did not hesitate a moment in sending in my resignation; for although his Lordship's desire was rather implied than expressed, I felt that, as there was a certain emolument attached to the situation, I could retire from it with honour. I did not do this, however, because I found myself, after more than twenty years' service, less able to perform my duty, or because I acquiesced in the opinion that there was any reasonable ground for my exclusion, but because an Executive Councillor could not hope to be useful, and could not serve with satisfaction, unless he could feel the assurance that he possessed the confidence of the existing administration. My resignation was made without condition or stipulation, remonstrance, or complaint.

"In regard to the Legislative Council, I was appointed to a seat in it in 1820,—not the first instance of an ecclesiastic being nominated; since the late Bishop of Quebec had, from an early period, been a member of the Legislative Council of that part of the Diocese in which he resided.

"For some years, while the number of Legislative Councillors was very limited, my attendance was more of the ordinary character, though of course by no means so constant as that of many other members. But, for some years before the despatch of Lord Ripon was written, and since that period, my attendance and my conduct in the Legislative Council have been such as comported with the sentiments expressed by his Lordship.* * *

"I think his Excellency must perceive, and I trust his Majesty's Government will not fail to admit, that the violent and threatening nature of the Address of the House of Assembly, of which an extract has been sent to me, renders it not very easy for me to persevere in the line of conduct which I had previously prescribed to myself.

"It is due to the independence of the body of which I am a member, and to my own individual character, that I should not suffer myself to be driven by violence and menace from the seat to which my Sovereign has appointed me, and in which it cannot be shewn that I have acted in any manner injuriously to his service, or to the best interests of the country. And as respects the language which, I regret to see, the Assembly has thought proper to apply to me, it leaves me no honourable alternative but to abide with firmness and constancy by the decision which his Majesty's Government may think consistent with justice and the principles of the Constitution.

"I appeal also to every honourable mind, whether my resignation, if I were inclined to present it, could, under existing circumstances, be deemed voluntary, or otherwise than degrading.

"However painful it is to me to act in opposition to the implied desire of his Majesty's late Principal Secretary of State for the Colonics, I cannot submit to be thus thrust out with indignity and violence from a situation conferred upon me by the King as a mark of honour, and which it is my unquestionable legal right to retain for life. In the situation in which I am placed, I can perceive no honourable alternative but respectfully and firmly to maintain my post."

Lord Glenelg, in his reply, 16th April, 1836, admitted that the Archdeacon had "urged some weighty reasons in support of his refusal, and that much had occurred to render it doubtful whether a due regard for his own honour did not forbid the resignation of his seat in the Legislative Council."

Prior to the return of the Bishop of Quebec, Dr. Stewart, to England, arrangements had been concluded for the appointment of Archdeacon Mountain as his assistant; and he was consecrated to that office, with the title of Bishop of Montreal, on the 14th February, 1836. He did not, however, reach Quebec until the month of August following. As Bishop of Montreal he had no separate jurisdiction, nor was any See constituted under that title; but all his episcopal acts were by commission from the Bishop of Quebec. The understanding had been that the latter should confine himself to the charge of Upper Canada; while the labours of the Bishop of Montreal were to be limited to Lower Canada; it having been further provided that, on the occurrence of a vacancy, he was to assume the charge of the whole Diocese.

The Bishop of Quebec was taken to his rest, after a painful and lingering illness, on the 19th July, 1837, at the age of sixty-three. In him the Church in Canada lost a pure-minded and zealous overseer, and the Clergy an affectionate father and generous friend. In the exercise of the episcopacy he maintained the simplicity of life which had characterized him as a humble missionary in a secluded portion of the Diocese. He ever shewed, whether in situations humble or exalted, that he had no will but His who bade his disciples "follow him;" that he was actuated by no ambition but that of being the honoured instrument in the hand of his Lord and Saviour, of bringing many to the "knowledge of the truth." The charge of the whole Diocese now devolved upon the Bishop of Montreal, who immediately entered upon its extensive and laborious duties with all the assiduity, zeal, and ability which had marked his past career in subordinate but very influential positions.

But if all was serene and prosperous in the condition of the Church, it was not long so in our social and political state. The new House of Assembly, elected in the summer of 1836, at the command of Sir Francis Head, was in its character so conservative that it seemed utterly to crush the hopes of that discontented portion of the community who were styled Reformers. Without fully enlightening the world as to their grievances or their desires, they were loud in expressions of dissatisfaction with the powers that be; and the alienation of feeling was even stronger in the Lower than in the Upper Province. Unable to attain their objects by those constitutional means which are accessible to every British subject, and which, if pushed with a patient assiduity, are generally in the end successful, they had recourse to violence, and attempted to gain their end by force of arms. The movement appeared, through concert, to be simultaneous in both Provinces; but their means of getting up a rebellion in the face even of the very few troops that Canada contained, and in opposition to the loyal and determined feeling of a large majority of the population, were miserably insufficient, and the attempt soon proved abortive. Slight, in its comparative proportions, as the outbreak was, it was attended, nevertheless, with some calamitous circumstances. Several valuable lives were lost; and acts of mischief and atrocity were perpetrated, which only manifest themselves in a disorganized condition of things. A few weeks sufficed to quell all armed resistance in Lower Canada; and less than a month elapsed from the first firing of a rebel gun on Montgomery's Hill to the dislodgment of the mingled rabble of rebels and sympathizers from Navy Island. But the trouble was partially renewed the following autumn, by the landing of a few hundred sympathizers from the United States led by a refugee Pole, and their seizing a windmill a little below Prescott; but after a short bombardment, they all surrendered at discretion. There was an outbreak, too, of French Canadians at St. Eustache, which a few troops and half a battery of artillery speedily quelled. Several regiments of troops were sent meanwhile to Canada, and the preparation was complete against every attempt to disturb the peace. Now and then there were instances of outrage and malignity which were very exasperating; but by the close of 1839, everything settled down into perfect tranquillity.

To investigate our political ills and propose a remedy for them, the Earl of Durham was sent as a sort of Lord High Commissioner to this country; and his views were embodied in a "Report," too generally remembered, and too much criticized, to render it necessary or desirable here to offer any opinion upon its merits.

The influence of this rebellion upon the interests of the Church in Canada, was rather remarkable. The fact was elicited that, amongst those who took up arms against the Government, there was scarcely a single member of the Church of England; so that, in the mother country, the impression was most gratifying as to the effect of the principles and teaching of the national Church. The influence upon the public mind in England was very strong in consequence; and the Propagation Society, whose missionaries the Church of England Clergy in Canada almost exclusively were, experienced a wonderful resuscitation. Contributions were freely given to a Society, of the value of whose work there had been so practical and gratifying an evidence; and their increased resources enabled them to add considerably to our staff of Clergy during a few following years. It also affected materially the views of the Clergy Reserves question amongst leading people in England; and prepared the public mind for that settlement of it which the Imperial Government undertook in 1840.

Our local Parliament, in the spring of 1839, attempted a solution of this long-vexed question, by re-investing the Clergy Reserves in the Crown; so that the disposal of them might come from the Sovereign *de novo*, and be absolute and unquestionable. But the mere majority by which this issue was obtained in the House of Assembly, was not likely to influence the Home Government to the acceptance of the surrendered trust; yet it no doubt led them to the grave consideration of other means for the final arrangement of the question.

The death of Dr. Stewart, Bishop of Quebec, and the succession of Dr. Mountain to the charge of the whole Diocese, revived the project so long entertained, of effecting its division by constituting each Province into a separate Diocese. Sir Francis Head entered warmly into the subject, and addressed Lord Glenelg on the expediency of carrying out the arrangement. This was favourably received, and the consent of the Archbishop of Canterbury was readily given. But it was distinctly stated from the commencement, that it would not be in the power of the Home Government to provide for the new Bishopric any pecuniary emolument or other endowment. The Bishop of Quebec, Dr. Stewart, had, during his life-time, voluntarily appropriated a considerable portion of his income to the support of his co-adjutor; but, after his death, this income dropped of course, and it therefore became necessary for the Bishop of Montreal to retain the stipend attached to the Archdeaconry and Rectory of Quebec,—providing out of these a salary for his Curate in the parish. Through the exertions of Sir John Pakington £1000 per annum was voted by the Imperial Parliament to the Bishop of Montreal, so that he might be in a condition fairly to meet the expenses of his position. No such gratuity, however could be extended to Upper Canada; but Archdeacon Strachan, influenced by the example of Dr. Mountain, stated to the Colonial Secretary that "the matter of salary need form no inpediment to the immediate appointment of a Bishop for Upper Canada, as he should be content to remain in that respect exactly as he now was, till the perplexing question of the Clergy Reserves should be settled, when it would be in the power of Her Majesty's Government to make another and more satisfactory arrangement." In addressing the Lieutenant Governor, Sir George Arthur, upon this subject, the Archdeacon says, (Feb. 20th, 1839):—

> "In making this proposal, I can with truth assure you that I am by no means insensible to the propriety as well as necessity of granting adequate provision for the decent support of the Episcopal office in this rising Colony. But, persuaded that the interests of the Church are suffering from the want of Episcopal superintendence, which has for some time been earnestly desired by many of her members, and unanimously by the Clergy, I thought my proposition might accelerate the removal of that want by a few years, and thus promote, in no small degree, the salutary influence of Christian principle throughout the Province. Until it be in the power of Her Majesty's Government to make a more satisfactory arrangement for the support of the Episcopal office in this Province than the one now proposed, it is my duty to rest content."

When it is known that the income upon which the Archdeacon was thus content to rely for perhaps many years, did not exceed £1000 currency per annum, and that out of this a liberal allowance was to be made to his assistant in the parish, it will be seen that the present provision for maintaining the cost and dignity of the See of Toronto was a very slender and very inadequate one. But he assumed it in hope of a more satisfactory arrangement, and in the issue he was not disappointed.

It was now a settled thing that Upper Canada was to form a separate Diocese, with Toronto as the residence of the Bishop. But in the prospect of the early accomplishment of all that was required to make the boon complete, there was a calamity to deplore, affecting churchmen of the province at large, and those of the City of Toronto in particular. This was the destruction by fire of the Church of St. James, the future Cathedral, on the morning of the 7th January, 1839; a church that had been completed only six years before, and at a cost and strain from which the parishoners had not yet been able to relieve themselves. This was a great grief to the Archdeacon; as judged from his first letters depicting the calamity, almost an overpowering one,—the sudden wreck of a noble structure which it had cost him so much toil and anxiety to raise. But the first shock over, he bounded to the remedy with wonted hopefulness and zeal. Two days after the destruction of the church, a public meeting of the congregation was held in the City Hall; and a luminous report was presented by the Archdeacon, embodying a plan for the restoration of that sacred edifice to its former commodiousness and beauty. This was submitted to a committee, appointed by the meeting, of which the Solicitor General, the Hon. W. H. Draper, was Chairman. Their report was submitted at a subsequent meeting of the parishoners; and it was determined to rebuild the church without delay, on the same site and with the same internal arrangements, at a cost not exceeding £7000.

CHAPTER XIX.

Consecration as Bishop of Toronto.—Union of the Provinces.—Settlement of the Clergy Reserves Question in England.

EARLY in the summer of 1839, Archdeacon Strachan proceeded to England, and in August following was consecrated Bishop of Toronto,—a Diocese comprising the whole of Upper Canada. At the same time the Hon. and Rev. Dr. Spencer was consecrated Bishop of Newfoundland,—the islands of the Bermudas being associated with that episcopal charge. The sermon on the occasion was preached by the Rev. Edward Scobell, and was published by desire of the Archbishop of Canterbury. From this we make the following interesting extracts:—

"We see with joy the increasing exertions which the Church is now making, both in its ministry and laity,—for the Church is of the two,—to the glory of God. The root of Jesse seems more manifest as an ensign among the people. The sound is going out more into all lands; and going out more loudly, clearly, and efficiently. The Church seems moving again in her native strength. She sends out her boughs to the sea, and her branches to the river. And this appears in no way more gratifying than in the appointment of Bishops to the Churches of our Colonies in foreign lands. Without a Bishop, a Church's arm, if Church it can be called, is cramped and shortened. Without a Bishop, a Church has no power, present and at hand, of ordination; in most, if not in all cases, a vital requisite. It has no controlling power, no adjusting, concentrating, untiring energy. It is virtually divided and individualized; a body without its guiding eye; a pillar truly, but a pillar of cloud, and not of fire,—not a burning and shining light, as it should be.

"Go forth, Right Reverend Fathers, in the Divine, the evangelical, the invincible resolution of the great Apostle of the Gentiles, to the Churches to which you are appointed. Go forth; and let that spirit be in you which was in Christ Jesus,—meek, patient, charitable, bold, persevering; full of Christian love, full of holy consolation; and then, like him, ye shall assuredly go forth, conquering and to conquer.

"And although a vast and trackless ocean shall roll between us, yet the Church in Christ is never divided in spirit. The Church here shall have saintly communion with the Churches of your distant dominion. The mother in her mansion will not forget her daughter in the wilderness. Prayer shall be made unceasingly in the Church for you. And if we never meet again in this world; if that be the counsel which God will bring to pass; may we assemble at last around the great white throne, and our names be found written in the Lamb's book of life."

The Bishop of Toronto reached his home on the 9th November, 1839, and his return was welcomed with great joy and affection. Two days earlier, on his way to Toronto, he made a short stop at Kingston, and received there a warm Address from the Clergy of the town and neighbourhood, headed by Archdeacon Stuart. They congratulated his Lordship upon his selection to fill the high and responsible office to which he had been called; recognizing in this the valuable services he had rendered the Province by his zeal in the cause of general education, and the benefits he had conferred upon the Church in the training and instruction of so many who are now serving her with zeal, ability, and success. "With such pledges given through a period of nearly forty years," it was well said, "we cannot fail to augur well for the future prospects of the Church under your Lordship's oversight."

In the address which was presented to him at Toronto, a few days after his arrival, there was all the warmth and cordiality which would naturally result from the Bishop's pastoral connexion with the place for five-and-twenty years; from a review of the many public services and acts of private kindness which, in that long interval, he had performed. The Bishop, in reply, adverted to the noble efforts exerted by his congregation in restoring the church so recently destroyed; and expressed his admiration of the zeal and liberality which, in little more than six months from starting actually upon the work, had brought it almost to completion. In the warmth of his feelings he declared that, with every acknowledgment of devotion and energy elsewhere, he repeated now what he had been proud to affirm when far away,—that there were "no people like his people!" He was, indeed, excusable in the utterance of such praise; for, on the 22nd December, he was installed in the new church, now the Cathedral of St. James, erected upon the ruins of the fine and substantial structure which was destroyed by fire on the 7th January, hardly twelve months before. In the course of his sermon upon the occasion, his Lordship said:—

> "I cannot let pass this opportunity of noticing the present appearance of the interior of the church; and which I consider to be wonderfully improved. There is more light, and a better distribution of sound, than in the old church; and the substitution of a gracile style of pillar, has contributed to relieve the obscurity so much felt before. The rest of the interior is literally *restored*; so much so, that each person's pew, as it originally existed, was readily found. And when the short time that has elapsed since the conflagration occurred is considered, it must forcibly strike every one that great praise is due both to the architect and the builder, for the successful result, by which, under Divine providence, the congregation of St. James is again enabled to assemble under one roof, and with one heart and voice to return thanks to the Almighty for his manifold mercies, and to implore his blessing for the time to come."

In the parish of the Bishop of Toronto, all was joyous and hopeful; but his home was the house of mourning.

About three weeks before his return, his youngest daughter, Agnes,—for many years very delicate,—died at the age of seventeen. When he left for England, it was with great anxiety on her account; but not without hope that the remedies suggested on the submission of her case to a distinguished medical man in London, would, with the natural elasticity of youth, triumph over the disease. But it was otherwise ordered; and the loss of this child clouded much the joy of the Bishop's return. In a letter written to me immediately on his arrival, after speaking of the comfort and satisfaction he felt at the welcome he received, and the bright prospects of a useful administration of the charge committed to him, he says, "But dear Agnes haunts me at every step: the image of this blessed child is before me, wherever I go." And we wonder not at these vivid and painful memories; for she was one of the sweetest, gentlest little creatures living; guileless as an infant, and always patient and cheerful under the lingering sufferings she had to endure.

The political atmosphere, too, was lurid and stormy. Mr. Poulett Thomson (afterwards Lord Sydenham) had been sent out to effect the union of the Provinces,—the grand panacea, it was believed at home, for our political ills; that which would bring discordant materials into harmony; and, by producing community of interests, bind in union antagonistic races. In view of the opposition it was sure to provoke in both Provinces, it was necessary that a master-mind, backed by enormous influence, should work the measure through its intricacies and bring it to a triumphant issue.

When this project was advanced so long ago as the year 1822, it met with so much opposition that it was at once abandoned; and amongst those who, at that time, argued strongly and ably against it, was Dr. Strachan. As the population of either Province then stood respectively to the other,—Lower Canada possessing the largely numerical majority, and an immense preponderance of the Roman Catholic persuasion,—the apprehension was not unnaturally entertained, that there could not, by amalgamation, be any real union. The laws of each Province were different, and their respective creeds were essentially at variance; and it was thought that by attempting to bring them into a closer political affinity, there would follow an exasperation of mutual jealousies, and a real widening of the breach between them. Dr. Strachan contended for a general union of the Provinces, such as has now been effected; and he published a pamphlet upon the subject, strongly urging this confederacy of all the Colonies of British North America. He argued that combination on a scale so limited as the mere union of Upper and Lower Canada,—where the elements to be consolidated were in such direct antagonism,—could have no good practical effect; whereas, if it was felt necessary that the isolation now existing should be remedied, let there be such a coalition as would bear down all party, sectional, or national prejudices.

The present project, backed by Imperial authority, was introduced to the House of Assembly by message on the 7th December, 1839. The question was ably debated in both Houses; and, in opposition to the earnest protests of some of our leading men, was carried in each by large majorities.

On the 6th January, 1840, a message was sent down by the Governor General on the subject of the Clergy Reserves, proposing a plan for the final settlement of that long vexed question. The bill for the reinvestment of this property in the Crown, passed by our local Legislature the previous summer, was not favourably received by the Imperial Government, who contended that no settlement of the question permanently satisfactory to the Colony could be made, except within the Colony itself. The present proposition was, that the Reserves should be sold, and the proceeds,—including those of all past sales,—

vested in the Executive Government, and out of the annual interest should be paid all stipends heretofore assigned to the Clergy of the Churches of England and Scotland, or to any other religious bodies or denominations of Christians in the Province. It was further proposed that out of any income in excess of such payments, one-half should annually be paid to the Clergy of the Churches of England and Scotland in the Province; and that the residue of such annual fund should be divided among the other religious bodies or denominations of Christians then recognized by the laws of the Province.

The Bishop of Toronto published, on the 15th of the same month, a strong protest against the proposed Act, in the form of a Pastoral addressed to the Clergy and Laity of the Diocese; as being calculated to deprive the Church of England in Canada of nearly three-fourths of her lawful property,—to render the Clergy stipendiaries and dependents on the Colonial Government,—and to foster and perpetuate endless division and discord. He advised the general adoption of petitions against this measure to the Imperial Government, and he assured them that the same course would be pursued to a large extent by the friends of the Colonial Church in the mother country. He felt a conviction that these united remonstrances would have their influence, and ensure to the Church a much more favourable settlement than was now proposed.

After a spirited debate in the House of Assembly, in which all the leading members took part, the bill was carried by a majority of 28 to 20. In the Legislative Council, the question was also very ably debated. The Hon. R. B. Sullivan spoke eloquently and forcibly in favour of the measure; and was replied to by the Bishop of Toronto and the Hon. P. B. DeBlaquiere. After a long and animated discussion, it was passed in the Council by a majority of 13 to 5.

This was regarded by the Governor General as a settlement of this harassing question; and, in his speech at the Prorogation, he said :—

> "By the Bill which you have passed for the disposal of the Clergy Reserves, you have, so far as your constitutional powers admit, set at rest a question which, for years past, has convulsed society in this Province. In framing that measure, you have consulted alike the best interests of religion, and the future peace and welfare of the people, for whose service you are called upon to legislate; and I rely on your efforts proving successful, notwithstanding any attempt which may be made to renew excitement, or to raise opposition to your deliberate and recorded judgment."

The sanguine expectations of his Excellency were not, however, realized; and the result shewed that the opposition which the Bishop and other members of the Church felt it their duty to offer to this spoliatory measure, was neither unjustifiable nor fruitless.

The subject was taken up by the Imperial Parliament the ensuing spring, and the House of Lords proposed the following questions to the Judges :—

> "1. Whether the words, 'a Protestant Clergy,' in the 31 Geo. III., ch. 31, includes any other than the Clergy of the Church of England; and if any other, what other?
>
> "2. Whether the effect of section 41 of above be not entirely prospective, giving power to the Legislative Council and Assembly of either Province, as to *future* allotments and appropriations; or whether it can be extended to affect lands which have been *already* allotted and appropriated under former grants?
>
> "3. Whether the Legislative Council and Assembly of Upper Canada, having enacted that it shall be lawful for the Governor, by and with the advice of the Executive Council, to sell, alienate, and convey in fee simple, all or any of the Clergy Reserves; and having further enacted in the same Act, that the proceeds of all past sales of such Reserves shall be subject to such orders and directions as the Governor in Council shall make and establish for investing in any securities within the Province the amount now

funded in England, together with the proceeds hereafter to be received from the sale of all or any of the said Reserves, or any part thereof, did, in making such enactments, or either of them, exceed their lawful authority?"

On the 4th May, 1840, the Judges delivered their reply in the House of Lords,—all the Judges except Lord Denham and Lord Abinger having met to consider the questions proposed to them by the House. To the first question they answered,—"We are all of opinion that the words 'a Protestant Clergy' in the 31 Geo. III., ch. 31, are large enough to include, and do include, other Clergy than the Clergy of the Church of England"; and when their Lordships asked, "If any other, what other"? the Judges answered, "The Clergy of the Church of Scotland."

To the second question the Judges said, "We are all of opinion that the effect of the 41st section of the statute is *prospective* only; and that the power thereby given to the Legislative Council and Assembly of either Province cannot be extended to affect lands which have been *already* allotted and appropriated under former grants."

In answer to the last question, the Judges said,—"We all agree in opinion that the Legislative Council and Assembly of Upper Canada have exceeded their authority in passing an Act to 'provide for the sale of the Clergy Reserves, and for the distribution of the proceeds thereof,' in respect of both the enactments specified in your Lordships' question; and that the sales which have been, or may be, effected in consequence, are contrary to the provisions of the Statute of Geo. III., and therefore void."

In their answer to the second question, the Judges sustained the view affirmed by leading Churchmen in Canada many years before; and in the month of March, 1838, the writer of this memoir, as editor of the "Church" newspaper, recorded it as his persuasion "that if this special point were submitted to the Judges of England, such would be their unqualified award." The delegation to the Provincial Parliament of the power to "vary or repeal," clearly excluded them from any legislation upon appropriations of Clergy Reserves *already* made. They might henceforward "vary" the proportion of reservation; or they might stop all further allotment of land for such object.

Adopting the opinion of the Judges as the basis of legislation, the Bishops of the United Kingdom, supported by leading members of the House of Lords and Commons, were determined to bring this vexed question to a settlement; and accordingly on the 7th August, 1840, an Act was passed to "provide for the sale of Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof." The decision, in substance, was that the moneys invested in England from the sale of one-fourth of the Reserves authorized by Act of Parliament in 1827, should be divided between the Churches of England and Scotland in the proportion of two-thirds to the former and one-third to the latter; and that the whole of the unappropriated lands,—amounting to about 1,800,000 acres,—should be sold, and the proceeds divided into two equal parts; one-half to be given to the Church of England and Scotland in the proportion above mentioned; and the remaining half to be applied by the Governor and Executive Council for the purposes of public worship and religious instruction in Canada.

The following declaration in the "Church" newspaper of 3rd October, 1840, expressed no doubt the sentiments of Clergy and Laity generally through the Province,—"Now that a settlement of the question has been definitively made, we shall feel it a duty to inculcate obedience to it as the law of the land, and to render it as beneficial as possible for the object intended. It is with all well-disposed persons a subject for congratulation that a topic of grievance has thus been removed, and most heartily do we hope and pray, that it will not soon be followed by another equally groundless and disquieting."

CHAPTER XX.

First Confirmation Tour.—Primary Visitation at Toronto.

THE Bishop of Toronto, after due notice of his arrangements, commenced his first Confirmation Tour on the 24th May, 1840. His first visit was to the Niagara District,—comprehending the present Counties of Lincoln, Welland, and Haldimand,—where the parishes of eight Clergymen were visited, and 139 persons confirmed. At, Niagara, where he officiated on Sunday, the 30th, to crowded and attentive congregations, he received a warm address, to which he replied in corresponding terms.

He returned to Toronto early in June, and after a few days' interval, proceeded on his journey through the portion of the Diocese north of Toronto. The parishes of eight Clergymen were visited, and 152 confirmed. He also consecrated two churches and one burial-ground.

On the 8th July, after a rest of five days at Toronto, the Bishop commenced his confirmation journeys eastward, and visited forty parishes and stations, served by thirty-two Clergymen. The most remote was distant about 300 miles from Toronto; but from the necessity of diverging in many cases from the main road in order to reach the several congregations, the amount of travelling was very much increased. This journey occupied nearly two months, and 800 persons were confirmed. At Picton a very gratifying address was presented to his Lordship; and the interest of the occasion was increased by a deputation of ladies placing in his hands a subscription list, guaranteeing £50 per annum towards the support of a travelling missionary in the District of Prince Edward. At Cornwall, he was in the scene of his first ministrations in the Church; and in his reply to the affectionate address presented to him by the parishioners, he used these touching words:—

"It is now twenty-eight years since my separation from you took place; but it is still as fresh on the tablet of my memory as at the hour of departure, and attended with many pleasing as well as melancholy associations.

"This church I assisted to build; in this desk and pulpit, and at this altar, I ministered to your spiritual wants. Some of my ancient friends are still before me; and many of my children in the Lord, whose faces I first beheld at the baptismal font, now promising members of the congregation, are seeking my remembrance These form a delightful spectacle, for which I ought to be thankful; and yet, even at such a moment of enjoyment, melancholy reflections will come forward.

"I look around, and see many seats now vacant, or occupied by strangers, which were once filled by those who smiled on my early days, and amidst my cares and troubles never failed to extend the friendly hand, and offer the fatherly counsel, and greet me with the kind word and the look of encouragement and approbation.

"Although no person can be more sensible of his many infirmities and deficiencies than I am, yet I am greatly strengthened and encouraged by the warm reception which you have given me, and which is accompanied with so many endearing and delightful recollections."

On the 7th September, the Bishop resumed his travels,—going westwards from Toronto; commencing at Wellington Square, and extending to Sandwich. The parishes of thirty-four Clergymen were visited, and nearly 700 persons confirmed. Subsequently, confirmations were held in Toronto, and its immediate neighbourhood,—making the whole number admitted to that rite during the present year, fully 2000.

These were not completed until the middle of October;

but the remarkable result was the visitation in one season, with a very few exceptions, of the entire Diocese,—then extending from Sandwich to the Ottawa. Few men could have undergone this continuous and scarcely interrupted labour of five months, with health unimpaired, and spirits and energy unbroken. For it was a labour of no ordinary character. The amount of travelling was enormous; and all performed in an open vehicle. The roads in many cases were extremely rough; stony or swampy, with now and then miles of log bridges without any covering of earth, over which the carriage jolted violently and moved at a snail's pace. It embraced, too, the hottest period of the year; and oftentimes the fare by day and the accommodation at night were of the coarsest, rudest character.

These were trials of the bodily frame; but they were to a most serious extent increased by the discharge of the duties which gave occasion to these journeys. Scarcely a day passed without one Confirmation service; and very frequently there were two. The Bishop invariably preached on these occasions; and after the Confirmation service, addressed the candidates at considerable length. These addresses were always very impressive ones; they were simple and practical, and touched closely the sympathies and feelings of the young. In urging all to the Saviour, as the only hope of the sinner, he was careful to set before them those every-day duties, of personal holiness of conduct and the subjection of wicked and hurtful passions, which are the only practical test of a genuine Christian faith. To bring these as closely home as possible, and to enlist both parents and children in one common aim, and turn this renewal of the baptismal vows into a household blessing, he uniformly pressed upon the confirmed the duty of being hereforward more loving and obedient to their parents, and more affectionate to their brothers and sisters. There was always, too, an inculcation of that outside sympathy and work which serves to prove that Christians are a brotherhood; that they must not selfishly lock up their care and kindness within the home circle, or limit them to the community in which they happen to live.

In the course of this extensive tour, many interesting and pleasing incidents occurred. Amongst the candidates for confirmation at Ancaster, then under the charge of the Rev. Dr. McMurray, was a gentleman far advanced in life, Mr. Job Lodor, who had but recently become a member of the Church, and had generously advanced the sum requisite to buy off all claimants upon St. John's Church at that place, so that it might be exclusively the property of the Church of England. Originally it had been built as a *free* Church; to which all denominations were to have access, and which appears to have been used in turn by religionists of almost every name. The Bishop in his address to the confirmed, spoke particularly to those of maturer years, and apparently near the close of their career; and he expressed himself so tenderly and kindly to such as thus late in life made an open profession of their faith, that Mr. Lodor was melted to tears.

At Galt, previous to the Confirmation, two persons of middle age,—one of them a very influential individual in the neighbourhood,—received the holy Sacrament of Baptism under circumstances which manifested very cheerfully the growth of sound Church principles. It appears that the individual alluded to, had, in early life, received baptism from the hands of some minister not episcopally ordained; but having, after careful reading and enquiry, arrived at the conviction that none but a person thus ordained has a valid commission to administer the Sacraments of the Christian Church, they felt a distrust of the efficacy of the ordinance as thus conferred, and expressed a strong desire for its regular and authorized communication.

Antecedent to the Divine service on this occasion, another pleasing incident occurred. An aged member of the Church, a Scottish Episcopalian, on his first introduction to the Bishop, knelt down before him and solicited his blessing. There was something in this pleasing occurrence which impressively called to mind the days of patriarchal simplicity, and which implied a dutiful recognition of the high and sacred character of an overseer of the Church of God.

In the old Mohawk Church at Brantford, after the Confirmation service, the chiefs of the tribe came forward and addressed the Bishop. This address, spoken in their own language, was translated, sentence by sentence, into English by an interpreter. They expressed their congratulations upon the visit of a father of the Church, for which they said they felt a strong attachment. They declared their thankfulness for all that had been, and was still doing, for themselves and their children; and concluded with a well-merited commendation of the valuable and faithful services of their Missionary. His Lordship made them a short, but touching reply. He alluded to the gallantry of their nation, and rejoiced that they had exchanged the weapons of war, and the roving habits of hunters, for the implements of husbandry, and the peaceful pursuit of the arts of a civilized and Christian life. He exhorted them to a faithful use of their religious privileges; and, commending them to the blessing of God, took each severally by the hand and bade them farewell.

In the congregation at Tuscarora, on the following day, together with the Indians confirmed, were several negroes, who were connected with, and lived on terms of great amity with their red brethren. Amongst the number confirmed, meekly kneeling by the side of Africans and Indians, was the wife of the Missionary. In the course of the afternoon, there was occasion for the performance of the funeral service, and nothing could exceed the solemnity with which it was conducted. The ritual of the Church, of course, was used; but we were struck with the peculiar impressiveness of their custom of singing a funeral hymn during the progress from the church to the grave. Every voice seemed to unite in it; and its plaintiff melodies were borne away far over the hills and through the forest.

On the 12th April, shortly before setting out on this long tour, the Bishop held his first Ordination in the Cathedral Church of St. James, at Toronto; when four were ordained Deacons, and four were admitted to the Priesthood. On the 25th October, soon after that laborious summer's work was ended, a second Ordination was held; when two were added to the number of Deacons, and one to that of Priests.

The Bishop of Toronto held his primary visitation of the Clergy of his Diocese, in the Cathedral Church of St. James, on Thursday 9th September, 1841. Sixty-one Clergymen were present, and twenty-five absent,—making the whole number 86. Nine of these had been admitted to Holy Orders by the Bishop himself; so that the whole number of Clergy, at the time he assumed the charge of the Diocese, was 77. The Charge of his Lordship to the Clergy on this occasion, must have occupied about an hour and a half, and its contents were varied and interesting. "It adverted," says the "Church" newspaper, "to every prominent topic affecting the Church,—to its rise and growth in this Province,—its position with reference to sectarians,—its temporalities,—its wants, and the best means of supplying them,—the duties of the Clergy in administering the sacraments, and catechizing and educating youth,—in fine, his Lordship scarcely left a subject of any importance untouched. At the commencement of the charge, the venerable Prelate appeared to labour under powerful emotion, as if bowed down by a sense of the very great responsibility resting upon him, and his voice somewhat faltered; but he quickly regained his entire self-possession, and delivered himself to the end, with an energy expressive of the strongest sincerity and zeal."

From this valuable document, a few extracts cannot fail to be interesting to our readers :—

"The history of the Church in this Diocese, though doubtless resembling that of many other Colonies, is not without peculiar interest. For many years after its first settlement, as the favourite asylum of suffering loyalty, there was but one Clergyman of the Church of England within its extensive limits. This was the Rev. Dr. Stuart ; who may be truly pronounced the father of the Church in Upper Canada, and fondly do I hold him in affectionate remembrance.

"In 1792, two clergymen arrived from England ; but so little was then known of the country, and the little that was published was so incorrect and so unfavourable, from exaggerated accounts of the climate and the terrible privations to which its inhabitants were said to be exposed, that no Missionaries could be induced to come out. Even at the commencement of 1803, the Diocese contained only four Clergymen, for it was in the spring of that year that I made the fifth.

"In 1819, the Clergy of this Province had increased to ten. In 1825, they had risen to twenty-two ; in 1827, to thirty ; in 1833, to forty-six ; and our number is now about ninety. Still our spiritual wants are many. More than forty Missionaries could at this moment be most usefully employed ; and earnest applications are daily being made to me, from various villages and townships, for resident Clergymen. My primary visitation through the Diocese occupied from the latter end of May to the middle of October of last year. In my progress, I was able to go to every parish at which a Clergyman resided, with the exception of one or two which it was impossible for me to reach, on account of their peculiar situation and difficulty of access, without a greater sacrifice of time than I could then spare.

"In passing through the Diocese, I beheld the Clergy every where active and laborious, living in good feeling and harmony among themselves and with their flocks ; seeking out our people in the wilderness, forming them into congregations and parishes, and extending on every side the foundations of our beloved Zion. Is it not a blessing of inestimable value, that already more than three hundred places of worship are opened every week in Western Canada in which the Clergy discharge their high and holy functions,—in offering up prayers, reading the Scriptures, preaching the Gospel, administering the Sacraments, and catechizing the children? Such ministrations are beyond all price."

"During the last year the perplexing question of the Clergy Reserves has been finally settled. Whether the best course was, or was not, taken in that settlement, it would be of little importance now to enquire. It was, beyond doubt, most desirable that an end should be put to the unhappy controversy which had arisen on the subject. Those who have desired to see the interests of the Church protected and her efficiency increased, have at least the satisfaction of reflecting that, before the decision was come to, every consideration, which it was just and necessary to keep in view, was zealously and anxiously brought under the notice of Government and of Parliament. It only remains for us to urge, in a just and Christian spirit, whatever may seem best for turning to the greatest advantage, in support of what we believe to be the true religion, such privileges and provisions as are still left."

After describing the peculiar position of the Church of England at that time; how she stood then, as in former times, the acknowledged bulwark of the Protestant faith, against Papal despotism and superstition, and the safeguard of Gospel truth and order against the heretical and disorganizing principles of many modern dissenters, he says with much warmth and eloquence,—

"She seems like a city on a hill, conspicuous to the whole world, assailed by millions of enemies unable to prevail, exhibiting a spotless model of the primitive Church, and holding the faith which was once delivered to the saints. She will never grow old, but will stand alone in the world,—immutable amidst every vicissitude, immovable amidst every fluctuation,—one constant star in this universe of growth and decay, unfading and the same,—one august, incorruptible, and glorious verity, shining with celestial light over the ocean of uncertainty and change.

This model of the primitive Church, so beautiful and perfect, cannot fail to suggest that a departure from Apostolic usages and principles is the prolific cause of all the heresies and divisions which deform and disgrace the Christian world.

"It is necessary, then, for all of us to have our minds deeply and affectionately imbued with the distinctive principles of our Church, and to be armed with her creeds and articles, that we may be prepared against her foes, and through the channel of her beautiful ministrations, to bring home with effect the truths of the Gospel to the hearts of our people. Thus understood, and brought forward, the Church of England will in time become the centre of unity of all that is good and wise, pure and holy,—the city of habitation, not only to those who make their escape from the Roman Babylon, and the thousand sects who are wandering in the wilderness, but to all the nations yet immersed in Pagan idolatry.

"Your whole energies must be employed, so far as the influence of precept and example can effect, to gather within the pale of the Church the population of your parish or district; to make the sons and daughters of the Lord the sons and daughters of the Church, members and children of the same religious family; and to carry the living spirit of the Gospel into every cottage, hamlet, and town within your missionary bounds, that the whole Province may be imbued with the spirit of Christ. Till this is in a great measure done, the people will, in a religious view, continue wretched and feeble; for the laws are negative in their effects,—it is religion alone that instils positive good, and breaks the sceptre of selfishness. It is only the practical influence and operation of faith and piety that can soften the heart, and introduce those sacred charities and protecting virtues which are ever blessing and ever blessed."

His Lordship proceeded to give some useful instructions on preaching, and the duty especially of cultivating the talent of preaching extempore; as occasions would arise in which the use of a written sermon would be impossible. He urged, too, a faithful attention to the rubrical directions of the Church, particularly as regards Baptism and the Churching of Women. He pressed a careful regard to the instruction of the young, and the great value of public catechizing,—strongly recommending also the zealous upholding of Sunday Schools. And even thus early, there was a reference to the importance of Diocesan Synods; but a free acknowledgment that, as yet, his information upon the subject was not sufficient to enable him to suggest any plan for bringing them into practical operation here. The following were the concluding words of this long and able Charge:—

> "Now, my reverend brethren, I trust that you will bear in mind the important matters which I have brought before you, and that they will be the frequent subject of your meditations and prayers. If the holy Apostles, with all their gifts and graces, needed the prayers of their fellow Christians, how much more have we need to pray for one another, that the word of God may have free course, and our ministry be blessed to his glory! In this Diocese, containing nearly half a million of inhabitants, there are many denominations more or less active in their operations; often opposed to, and rarely moving in harmony with the Church, or with one another. In dealing with them, we require to be wise as serpents and harmless as doves; firmly, but without offence, maintaining our distinctive principles, and clothing ourselves with all those Christian graces which belong to faith, piety, order, and peace. So prepared for doing the work of Evangelists, we may, with holy boldness, look forward to the time when the whole Province will become the garden of the Lord."

CHAPTER XXI.

Establishment of the Diocesan Theological College at Cobourg.
—Laying the Corner-stone of King's College at Toronto.
—Formation of the Church Society.—Confirmation in 1842.

THE opposition to the Charter of King's College University was faint, though persevering, since the period we last noticed the agitation regarding it. In 1832 it was proposed by Lord Goderich, as the best means of quieting the public discontent, that the Corporation should surrender their Royal Charter, together with the endowment; on the assurance from the Imperial Government that, in the re-construction of the University, no part of that endowment should ever be diverted from the education of youth. This was met by a decided refusal; and, in the reply of the Council to the Secretary of State for the Colonies, it is easy to trace the nervous style of the subject of this Memoir :—

"If the objections entertained by the Council against the surrender of the Charter were not insurmountable, no stronger inducement could be offered than the request which his Lordship's despatch conveys. For the Council cannot fail to be sensible that such a request can have been dictated only by a supposed necessity for departing from established principles, in order to promote the peace and content of the Colony. With the opinions, however, which the Council entertain, and with the opportunity of forming those opinions which their residence in the Colony affords them, they could never stand excused to themselves or others if they should surrender the Charter, supposing it to be within their power, so long as there is an utter uncertainty as to the measures that would follow. The moral and religious state of more than

200,000 British subjects is at present involved in the proper disposal of these questions; and before many years will have elapsed, more than a million will be affected by them. The Council, therefore, whatever results may be obtained by other means, could not justify to themselves the assuming the responsibility of endangering the very existence of the Institution. They feel bound to look beyond the movements and discussions of the passing moment; and could not, even if they concurred in the view of the present expediency, consent to pull down the only foundation which at present exists in Upper Canada for the advancement of youth in religion and learning, upon a system which has not yet been repudiated in any part of His Majesty's dominions."

If the destruction of the University was not, sooner or later, inevitable, it was certain that the *religious* basis upon which it was meant to be framed, could not long be maintained. The distrust thus awakened, and the apprehension that it could never possess the full confidence of the Church, as a place of preparation for the Ministry, led to the foundation of the Diocesan Theological College at Cobourg, which was started under the following circumstances.

In the month of October, 1841, the following Clergymen, Chaplains of the Lord Bishop,—viz., Rev. A. N. Bethune, Rev. H. J. Grasett, and the Rev. H. Scadding,—were requested to draw up, and report to his Lordship, some plan by which the Students of Divinity in this Diocese might be brought under a systematic course of instruction in Theology, preparatory to their being admitted to Holy Orders, and pending the establishment of a regular Collegiate Institution. The report having been submitted, the following announcement was made by the authority of the Lord Bishop, in the "Church" newspaper of Nov. 27th, 1841:—

"The Lord Bishop of Toronto has been pleased to appoint the Rev. A. N. Bethune, Rector of Cobourg, and one of his

Chaplains, to be Professor of Theology in this Diocese. Candidates for Holy orders will in future be expected to place themselves under the instructions of the Professor, for the purpose of passing through a prescribed course of Theological study; but they must previously pass an examination before one of the Bishop's Chaplains, to ascertain their competency to enter with advantage on the appointed line of reading. At the end of the course, such students as are approved by the Professor, and can produce the necessary testimonials, will be permitted to present themselves as candidates for Ordination."

It was accordingly announced that this school for Theological instruction would be opened at Cobourg on the 10th January following. During the first term of the Institution, ending at Easter, seven students were in attendance; and almost immediately after, four more were added. After the long vacation, there was a further increase, and the number in October following stood at seventeen. During the whole period of the continuance of the Institution, the average attendance of pupils was fifteen.

At the commencement, Lectures were given only three times a week; but subsequently, they were delivered daily, Mondays only excepted. These embraced the Greek Testament, both Gospels and Epistles; the Thirty-nine Articles; the Evidences of Divine Revelation and of Christianity in particular, comprehending such as arise from undesigned coincidences; the Old Testament History, critically reviewed; the Liturgy, including dissertations on Forms of Prayer, and on the ancient Liturgies; Church Government, comprehending the Scriptural, as well as patristic testimonies; Ecclesiastical History, and select portions of several of the Greek and Latin Fathers. Besides these, sermons were required to be written by each student at stated periods; which were read by the Students themselves, and commented upon by the Professor, before the whole body.

The subjects thus marked out would require, it was estimated, the attendance of Theological Students for full three years; which was the period of residence, with few exceptions, exacted from all who entered.

The Students were required to attend daily Morning Prayer at the place of Lecture,—Sundays being excepted, when they attended the parish Church. A distinctive dress, of cap and gown, was worn by the Students, under the same regulations as at other Collegiate Institutions.

Classes in the Sunday Schools were uniformly allotted to the Students, as a becoming and useful exercise preparatory to the ministry; and to several,—making the selection according to age and more particular qualification for the duty,—the performance of Divine Service was assigned in various places which could not be regularly included in the ministrations of the officiating Clergyman. The Students were permitted to live in lodgings approved of by the Professor; and in some few instances, they provided apartments, and the expense of maintenance for themselves, The whole number of members of this Institution admitted to Holy Orders from its opening in 1842 to its close in 1851, was forty-five; and, with few exceptions, they have proved themselves amongst the most hard-working and most successful of our Clergy.

The administration of the Government of Canada by Lord Sydenham, was brought to a melancholy close by the sudden death of his Lordship on the 19th September, 1841. He was succeeded by Sir Charles Bagot; who, being a University man and of highly cultivated literary taste, took a warm interest in the fortunes of King's College, and determined upon its being brought into practical operation at as early a period as possible. On the 2nd April, 1842, he paid his first visit to Toronto, the seat of Government being then at Kingston; on the following day, he held a leveè at Government House, which was very numerously attended; and on Saturday, the 23rd, St. George's

Day, the corner-stone of King's College was laid by His Excellency in person. The ceremony was thus beautifully described in the "Church" newspaper of the following week, at that time edited by Mr. John Kent:—

"The vast procession, with His Excellency, the Chancellor,—the Lord Bishop of Toronto, the President, on his right, and the Chief Justice, the senior Visitor, on his left,—proceeded on foot through the College Avenue up to the University Grounds. The countless array moved forward, to the sound of military music, in the most perfect order, and in strict accordance with the preconcerted arrangements. The sun shone out with cloudless meridian splendour upon perhaps the fairest scene that Canada has ever beheld; one blaze of banners flashed upon the admiring eye. The Governor's rich Lord Lieutenant's dress, the Bishop's seemly vestments, the judicial ermine of the Chief Justice, the splendid convocation robes of Dr. McCaul, the gorgeous uniforms of the suite, the neat accoutrements of the very numerous firemen, the national badges worn by the office-bearers of the different Societies, and what, on such a day, must not be omitted, the red cross on the breast of England's congregated sons, the grave habiliments of the clergy and the lawyers, and the glancing lances and waving plumes of the 1st Incorporated Dragoons,—all formed one moving picture of well-ordered civic pomp; one glorious spectacle, which can never be remembered but with satisfaction by those who had the good fortune to witness it. On marched the long and glittering line through the fine budding plantations of the Avenue, innumerable groups studding the side-walks, but not marring the outline of the procession. As it drew nearer to the site, where the stone was to be laid, the 43rd Regiment lined the way, with soldiers bearing arms, and placed on either side, at equal intervals. When the site was reached, a new feature was added to the interest of the ceremony. Close to the spot,—the north-east corner,—where the foundation-stone was to be deposited, a temporary building had been erected for the Chancellor, and there, accompanied by the officers of the University and his suite, he took his stand. Fronting this was a kind of amphitheatre of seats, constructed for the occasion, tier rising above tier, densely filled with ladies, who thus commanded a view of the whole ceremony. Between this amphitheatre and the place where the Chancellor stood, the procession ranged itself."

An Address to his Excellency the Chancellor was then read by the Bishop of Toronto. Appropriate prayers followed, from the Rev. Dr. McCaul and the Rev. H. J. Grasett. The Hon. L. P. Sherwood then presented to the Chancellor the gold and silver coins, and the bottle in which they were to be placed; and the Hon. W. Allan, the Charter and papers. The Hon. W. H. Draper, the Attorney General, read the Latin inscription upon the plate; followed by the Hon. R. S. Jameson, Vice Chancellor, who read an English translation of it.

The beautiful silver trowel was handed to his Excellency by the Hon. Capt. J. S. Macaulay; and, the foundation-stone, weighing nearly two tons, having been let down into its place, his Excellency completed the usual ceremony. The Artillery fired a salute of nineteen guns, and *Non nobis Domine* was then finely executed by the Band of the 93rd. The Bishop dismissed the assembly with an appropriate prayer, and the usual blessing; and "God Save the Queen" closed the ceremony,—the immense multitude testifying their joy at the consummation of this great event by giving three cheers for Her Majesty, three for Sir Charles Bagot, three for the Lord Bishop, and three for the Chief Justice.

To none was this a more joyous day than to the Bishop of Toronto. He felt as if that which was his day-dream when, a mere youth, he left his native land, and which, after setting foot upon the country of his adoption, had been an absorbing thought, an undimmed hope,—was now accomplished. The University, for which he had toiled so long and endured so much, was in fact commenced; and he was to see now the culmination of his grand plans for the thorough education,—intellectual, moral, and religious,—of the youth of this rapidly growing Province.

But there was other work before him, more strictly in connexion with his Episcopal duties. On the 28th April, 1842, in less than a week after the imposing ceremony just described, the foundation-stone, as it may be termed, of another institution was laid,—THE CHURCH SOCIETY OF THE DIOCESE.

For many years we had in operation within the Diocese, District Branches of the Society for Promoting Christian Knowledge; established for the purpose of distributing the Holy Scriptures, Prayer Books, and other religious publications, at a cheap rate. And as far back as 1829, we had a Society established at Toronto, for the civilization and conversion of the Indians, and for extending the ministrations of the Church to destitute settlers in the Province through the means of Travelling Missionaries. A good work was being accomplished through both these agencies; but it was thought best to give concentration to the efforts thus employed, and to embody all our Church work of that character in one organization. This, too, would admit of the introduction of other plans of benevolence, which ought not any longer to be delayed; such as aid to superannuated Missionaries, provision for the widows and orphans of deceased Clergymen, and some pecuniary encouragement to Students in Divinity.

The meeting for the purpose of forming "The Church Society of the Diocese of Toronto," was held in the City Hall on the day above named. Thirty-five Clergymen, exclusive of the Bishop, were present,—many of them having come from a considerable distance. The attendance of lay members of the Church was also very large; comprising the leading gentlemen of the City and neighbourhood, and several influential gentlemen from different parts of the Province. The chair was occupied by the Lord Bishop, and the first resolution moved by Chief

Justice Robinson. He was followed by Mr. Justice Hagerman, the Rev. R. D. Cartwright, the Rev. A. F. Atkinson, the Rev. Dr. McCaul, the Rev. R. S. C. Taylor, Mr. Alderman Dixon, the Rev. A. N. Bethune, the Rev. B. Cronyn, the Rev. C. Matthews, John Kent, Esq., the Rev. J. Short, G. P. Ridout, Esq., Capt. J. S. Macaulay, and the Rev. S. Givins. The meeting commenced at 3 o'clock, and did not terminate until nearly 8; but, in the language of the "Church" newspaper:—

"Long as it was, it was marked throughout by an interest of the most solemn and gratifying nature. Several of the speakers were exceedingly happy and powerful in their appeals. The Chief Justice who proposed two Resolutions, was lucid and argumentative, and unfolded the details of the plan with his accustomed perspicuity and ease. His sentiments were warmly coloured with hope and he avowed his determination to devote himself with an earnest zeal to the furtherance of the important object, of which his own provident and comprehensive mind had already seen the necessity, and for carrying out which he had himself proposed a scheme of the most permanent and expansive character. Various other gentlemen, clerical and lay, expressed themselves in succession with the best effect. It was delightful, indeed, to behold the spirit of unanimity which rested upon the proceedings of the day; to trace the same mind, in essentials, running through all; to mark that, while the Bible was prominently and distinctly put forth as 'containing all things necessary to salvation,'—'the principle of Divine right,' to use Dr. McCaul's emphatic phrase, 'transmitted by apostolical succession,' was recognized as necessary to the perfect constitution of a Christian Church. No one could fail to perceive, from the tone of the whole meeting, that a firm attachment to the principles of the Reformation was a characteristic of the Canadian Church; and that amidst the conflicting errors of the day, there was a solemn determination in the Clergy and Laity to adhere to the Evangelical truth and Apostolic order, and to continue steadfast in the 'old paths.'

"The 28th April, 1842, is, indeed a day to be remembered by every Churchman as a signal epoch in the annals of the Church.

Henceforward he may look for a greater unity of action,—a greater development and concentration of resources,—and a happy co-operation between the Clergy and the Laity. Here is a field now opened for *all* the best and holiest energies of every Churchman. Here he can devote himself to the united objects of religion; or can single out some particular channel into which he may wish all his time and talents should flow. Here will be the Churchman's *Bible Society;* here will be his *Tract Society;* here he will find the wants of his communion exhibited in every form; and his only difficulty will be not to discover, but to select out of many pressing cases, one peculiarly calling for his aid.

"It was with great rejoicing that we witnessed the laying of the foundation-stone of King's College; but our gratification was much more vivid and homefelt, when we viewed the Bishop of the Diocese, surrounded by his faithful Clergy, and many of the most eminent and virtuous of the Laity, giving shape and organization to a Society, which embraces the spiritual welfare of the most numerous religious denomination in the Province. On the first occasion, we felt as members of the State; on the latter, our warmest emotions as Churchmen were enkindled, and visions connected with a future and eternal state thronged thick upon the mind.

"It is devoutedly to be hoped that the pious excitement of Thursday last, may not be suffered to grow cold and decline; but that a work commenced under such happy auspices, may be systematically, resolutely, and successfully persevered in; that it may be aided by the unremitted personal exertions, the large offerings, the prayers and the exemplary lives of the Laity; that it may be enforced and carried forward by the Clergy wherever a single congregation is formed; that it may prove to them a valuable auxiliary in spiritual matters, a strong support under every discouragement, and a relief of those temporal wants which press so heavily upon their unrepining heads; and that thus sustained by the united efforts of the Clergy and Laity, and watered by the dews of God's blessing, it may continue a source of immortal consolations to this and innumerable generations; an offshoot not unworthy of its glorious parent stems, the venerable Societies for Promoting Christian Knowledge and for Propagating the Gospel in Foreign Parts."

The good work, so auspiciously undertaken, was not permitted to stand still. Large and influential Committees were immediately appointed to canvass the different wards of the City for subscriptions; and a general meeting of the supporters of the Society was held in Toronto on the 1st June following to make the necessary arrangements for completing its organization throughout all the Parishes of the Diocese. Without loss of time, the Bishop himself appointed, and presided at, meetings in several of the principal Towns of the Province, and was very successful at Cobourg, Kingston, Brockville, and afterwards at London, in establishing District Branches of the Society, and otherwise giving vigour to its operations. A Depository was soon after opened in a commodious house on King Street, under the charge of the late Mr. Thomas Champion; and throughout the country at large, a most liberal and cheerful support was given to the Society.

Scarcely was this important work fairly set on foot, when the Bishop started upon another Confirmation tour. He left Toronto for this purpose on 19th July, 1842; and after consecrating the church at Penetanguishine, he proceeded with his party in canoes to Manitoulin Island. There were various interesting adventures in the course of this journey, as described in the Bishop's journal:—

"On Friday, 29th July, our party landed upon one of a group of Islands called Foxes' Islands, the rain pouring down in torrents. It was found not a little difficult to select places for pitching the tents, the rock being so very high and uneven, and no soil into which pegs could be driven. In this emergency, the tents were held down by large stones placed upon the ropes, in lieu of pegs driven into the ground; but with this arrangement there was not a little danger, should the wind increase, of both tents and inmates being blown into the lake. The party dined in one of the tents; and notwithstanding the furiousness of the storm and the smallness of the accommodation, they were very comfortable and cheerful. The rain continued with increased vehemence during the night, and found its way into the Bishop's tent, but a hollow place in its centre fortunately served for a reservoir, and many pails of water were emptied from it on the following morning. Nevertheless, the violence of the wind caused it to beat through the canvass; and his Lordship, even under this shelter, was obliged to resort to the protection of an umbrella, to prevent his being thoroughly wet. Several casualties happened during the night; three of the tents were blown down, and the inmates had to make the best of their way, in their night clothes, through the darkness, exposed to the wind and rain, to some of the other tents which withstood the tempest. Early in the morning, the whole party assembled round a large fire to dry themselves, and amused themselves in recounting the adventures of the night. The encampment the following evening was not a little picturesque: nine tents were pitched, and as many fires lighted up; the canoes were all drawn ashore, and commonly turned over with their bottoms upward. Groups were seen round each fire, and, as the darkness increased, shadows were flitting from place to place, while some of the men were seen rolled up in their blankets and sleeping on the bare rock. The party never dined until they stopped for the night,—sometimes as late as nine o'clock. The table cloth was spread on the smoothest part of the rock, and the guests squatted round in eastern fashion, with candles or lanterns, according to the amount of wind, to illuminate the feast! On the first night of encampment, it was discovered that one of the canoes was manned by converted Indians. Before going to rest, they assembled together, and sung a hymn in their own language, and read some prayers which had been translated for their use. There was something indescribably touching in this service of praise to God upon these inhospitable rocks: the stillness, wildness, and darkness, combined with the sweet and plaintive voices, all contributed to add to the solemnity and beauty of the scene."

After confirming at the Manitouawning, the Bishop and his party left for Sault Ste. Marie. On the 14th August, the day before their arrival there, "Service was held on a very beautiful island, covered with trees and shrubs, juniper and rose bushes, and many wild flowers. A clean smooth rock, overhanging the lake, was chosen for the place of worship, which possessed, besides, the advantage of a freer air,—the day being hot,—and of being distant from a fire, which was rapidly spreading, by means of the dry moss, over the island. The audience manifested the greatest attention, and all appeared to be struck with a deep feeling of the solemnity of the scene, and of the wiseness of the provision which called upon them, in this wild and romantic corner of the earth, to pause upon their journey, and to worship their heavenly Father through his son Jesus Christ."

From the Sault Ste. Marie, where his Lordship confirmed fifty persons on the 21st August, he proceeded to Michillimackinac. There he took the steamer for the village of Sutherland on the beautiful river St. Clair: Sandwich, Amhertsburgh, and Colchester, were subsequently visited; then Chatham, and the Indian mission at Muncey Town, under charge of the late Rev. J. Flood.

"On the 7th September, the Indians assembled in great numbers. It was to be a great day, as the great Chippewa chief Cunatuny, was to be baptized and confirmed. In the two villages, (of Munceytown and [Chippawy) there are still several pagan Indians; and yet, strange to say, they all attend the service of the Church. While they continue pagans, they paint their faces, and refuse to kneel. The conversion, however, of the great chief is expected to operate favourably; and from their proverbial love of truth,—stronger, it is said, among the Indians than amongst the Persians of old,—it is anticipated that they will be readily impressed and permanently retained. When some doubts were expressed as to the coming of the Bishop, the Indians exclaimed, 'What, is he not Chief of the Church? he can never have two words; he is sure to come!' The school-house, though large, could scarcely contain half the number of persons assembled, and they stood in groups about the doors and windows. The chief was baptized, and appeared to be well acquainted with the nature and importance of this Holy Sacrament; it had, indeed, been for years a matter with him of deep consideration. He was, after his baptism, confirmed with four others."

The Bishop proceeded from hence to Goderich, a little town beautifully situated on the banks of Lake Huron, and commanding a most extensive view of that noble inland sea. Confirmations were held here, and subsequently in Adelaide, the township and town of London, and the village of St. Thomas, at that time under the pastoral charge of the Rev. Mark Burnham. In reference to this parish and the labours of its Minister, the following admirable remarks occur in the Bishop's journal :—

"The success attendant upon Mr. Burnham's labours,—latterly so very marked and striking,—he ascribes under the Divine blessing, to a more clear and earnest development on his part of the distinctive principles of the Church; the bringing her claims more plainly and decidedly before his people, as the depository of divine truth and the channel of heavenly grace. While he performed his duty conscientiously, with all calmness and zeal, as a minister of Christ, but without bringing forward prominently the government, order, and peculiar excellencies of the Church,—the necessity of communion with her by those who expect the privileges and blessings of the Redeemer's sacrifice,—matters, he said, went on with regularity and smoothness; his people were discreet and decent in their Christian walk; but they seemed scarcely conscious of any difference between themselves and the sectaries around them. It was not until he pointed out distinctly and emphatically the nature and privileges of the Church,—her close resemblance to the Apostolic pattern,—the many important and decided differences between her and other 'Protestant denominations,'—that his congregation began to feel they were a distinct and privileged people; that the points in which they differed from others, were not of small, but of essential moment; and that they manifested themselves no longer lukewarm in her service, but ready to contribute with their substance, as well as by their example, to the advancement of her holy cause.

"It seems, indeed, (his Lordship further observes,) a matter of positive unfairness and dishonesty to withhold from the people instruction upon *all* that concerns their spiritual weal. They have a right to be informed not only of what constitutes the soundness of faith, but of whatsoever also may serve to promote unity of belief and uniformity of practice,—whatsoever may help to keep them a united body, and cause them to shun those divisions, upon which every Apostle, and Apostolic man, pronounced so severe a condemnation. That Christian steward can scarcely be said to give every man his portion,—to bring out of his treasures things new and old for the edification and welfare of Christ's heritage, if, while he is faithful in preaching a Crucified Redeemer, he omits all explanation of the foundation, order, government, and discipline of that Church which bears so near a connexion with the Saviour as to be called his spouse, and in relation to which it is said, that they who are grafted into the Church are grafted into Him."

From St. Thomas, the Bishop proceeded to Dunwich,—visiting his old friend, Col. Talbot, on the way; and confirming there, had a long drive of twenty-six miles to Richmond, in the township of Bayham. After this, he confirmed at Woodhouse and Brantford; and from thence paid his second visit to the Indian missions at Mohawk and Tuscarora. There followed, in course, Confirmations at Paris, Galt, Guelph, Dundas, Ancaster, Binbrook, and Hamilton; and this last accomplished, he arrived in Toronto on the 3rd October. He had scarcely been at home since the 13th June; and during the whole course of these arduous journeys and laborious services, had never experienced a day of sickness, or been prevented by any accident from discharging his duties or keeping his various appointments. During the summer he consecrated two Churches and one burial ground; confirmed 756 persons; and travelled upwards of 2500 miles.

CHAPTER XXII.

Opening of King's College, Toronto.—Second Triennial Visitation of the Clergy.—Special Meeting of the Church Society in reference to Sales of Clergy Reserves.—Legislative action thereupon.

AFTER the laying of the foundation stone of the University of King's College, no time was lost in making preparation for its actual work. Pending the completion of the building of which a commencement, as we have seen, had been made, it was determined, if possible, to procure some temporary place in which the business of the University could be carried on; and, happily, the Parliament buildings in Toronto, which were now unoccupied, were allowed to be used for that purpose. Three Professors,—the Rev. Dr. Beaven, Mr. Potter, and Mr. Croft,—were obtained from England, in order to complete the staff immediately requisite; and on the 8th of June, 1843, the University was publicly opened.

"The solemnities of the day (we quote from the "Church" newspaper,) commenced with the performance of Divine Service in the College Chapel; which, with its very appropriate black walnut fittings, and sober decorations, presented a most seemly appearance. Addresses were delivered in the Hall by the President, the Lord Bishop of Toronto,—the Vice-President, the Rev. Dr. McCaul,—and the Hon. Chief Justice Robinson, and the Hon. Justice Hagerman, two of the official Visitors of the University. On the following day, inaugural Lectures were read by four Professors, viz.: the Rev. Dr. McCaul, the Rev. Dr.

Beaven, Professor Potter, and Professor Croft. The ability displayed by the speakers and lecturers on both days, is said, by those who were present, to have been of a very high order in every respect, and to have added fresh lustre to the theological, literary, and scientific character of that best instructor of Britons,—the Church of the Empire."

Twenty-seven students matriculated on the occasion, and the business of the University commenced in good earnest. All seemed bright on its horizon; but the past mutterings of discontent were remembered, and the hopes of its future were not without anxiety and apprehension. There was an undisguised jealousy of its connection with the Church, in the religious instruction interfused with its ordinary work; and the fear was outspoken at the time, that this might too soon revolutionize the whole Institution. "A fear of some such misfortune," said the Chief Justice, in his admirable address, "is my only fear; but I trust that the wisdom of the Goverment and the Legislature may guard against the danger. It becomes us at least to entertain the hope; and may God in his goodness avert this and all other evils from the University of King's College."

The annual meeting of the Church Society,—the first after its formation,—was held during the same week at Toronto. The Bishop presided, and a large number of the Clergy and of the influential Laity of the Diocese were in attendance. The report of the year's transactions was very encouraging; for although no Missionary work, under the auspices of the Society, had yet been instituted, the establishment of the Depository with a good supply of books was an important achievement. There had been sold during the past year 17,233 Books and Tracts; and the collections and sales during that period amounted to £1836.

On Thursday, 6th June, 1844, the Bishop of Toronto held his Second Triennial Visitation of the Clergy of the

Diocese in the Cathedral Church of this city. Seventy-four Clergymen were present. The Visitation Sermon, which was a very eloquent one, was preached by the Rev. William Macaulay, Rector of Picton; and after a recess of half an hour, following the administration of the Holy Communion, his Lordship, delivered his Charge. From this able address, occupying two hours and a half in the delivery, we shall make such extracts as more particularly bear upon the work and life of its author.

We have already given some account of his Confirmation journeys, and their results, in 1842; of what he effected in the following year, he says:—

"My journeyings during the last summer commenced on the 10th June, and ended on the 21st October: I visited the Niagara and Home Districts, and those of Simcoe, Colborne, Newcastle, Victoria, Prince Edward, Midland, Eastern, Bathurst, and Dalhousie. My travels were not quite so extensive as those of the previous year, but there was much more actual duty to be performed. The Confirmations at seventy-eight stations were 2923; Churches consecrated, five, and burial grounds, two; sermons and addresses delivered, 155; miles travelled, 2277."

His Lordship, since his consecration, had held regularly two Ordinations every year at Toronto. The results of these are thus shewn:—

"In October, 1839, when I returned from England to take charge of this Diocese, the number of the Clergy was 71; they have since increased to 103. Many changes and casualties have, in the meantime, taken place. Some have removed, to employ themselves in other portions of the Lord's vineyard; and a few have been called to give an account of their stewardship, and, it is hoped, to receive a blessed reward. * * * * * * *

"While I saw much to call forth our thanksgivings to Almighty God, in passing through the Province, from beholding the vigorous progress of the Church wherever she found an opening,—the Congregations that were forming in all directions,—and

Churches, of a simple and cheap structure, that were rising in every District, — there is another aspect which the Diocese presents of a far different character, and in which it exhibits, I must in sorrow confess, a melancholy picture.

"In this view, the map of the Diocese of Toronto, notwithstanding what has been done, presents an appalling degree of spiritual destitution. To the District of Ottawa, comprising nine townships, or more than a thousand square miles, I have not yet been able to send a single resident Clergyman. In the Wellington and Victoria Districts, each containing twelve townships,—in all, nearly three thousand square miles,—we have only two Clergymen. In other directions large portions of the country remain entirely without Gospel privileges, and have never seen the face of a single Clergyman. Some again are visited occasionally by a travelling Missionary, or the nearest resident Clergyman; but such visits are, from necessity, rare and at long intervals. Nothing happens for months, nay, for years, in many of our townships, to remind the inhabitants of the existence of the Church of God."

He expressed himself in grateful terms of the munificence on our behalf of the Society for the Propagation of the Gospel in Foreign Parts, in sustaining even at this moment half of our Missionaries. He also thankfully acknowledged the bounty of the New England Society in supporting two Missionaries amongst the Indians, and in defraying the expense of a large and promising School of Industry for Indian boys and girls at the Mohawk Mission near Brantford. And he dwelt with great energy and hopefulness upon the Missionary Society just instituted amongst ourselves, and which promised in a large degree to supplement what it was not in the power of benevolent associations in the Mother Country to supply. Valuable remarks followed upon the organization of the Church, the beauty of its Liturgy and the spiritual value of its Sacraments; and he dwelt largely and forcibly upon the practical duties of the Ministers of that Church. The following are always pertinent, and always instructive :—

"Be not regardless of your dress and appearance in Church, and especially with respect to your clerical habiliments. I need scarcely add, that I greatly disapprove of your performing Divine Service, or celebrating any of the offices of the Church, without the surplice. When you are decently robed, remember that the eyes of the congregation are upon you, and therefore it becomes you to take heed that you appear neither affected nor indifferent. The worship of God should be conducted soberly, gravely, and affectionately; in a manner suitable to those who pray, and to the majesty of Him who is addressed in prayer. Many of your people will form their estimate of the services, as well as of your sense of their value, by your manner and deportment. Your carriage and behaviour should, therefore, in every respect be such as becomes a man who is about to perform an important and a sacred duty.

"Read with distinctness and solemnity; and have respect, as far as you are able, to the character of the several parts of the service, and suit the tone of your voice to the matter, whether prayer or exhortation, narrative, or authoritative declarations of Scripture. * * * * *

"Some Clergymen, perhaps unwittingly to themselves, dwell almost entirely upon the doctrines, to the comparative exclusion of practice. Yet faith and practice are never separated in the Scriptures; which teach us that faith works by love, and to love God is to keep his commandments. Now, we should so preach the doctrines as to make them bear upon practice; and the practice as intimately connected with, and flowing from, the doctrines. The Gospel constitutes one whole, and is not to be divided into separate and independent parts; and therefore it concerns us frequently to ask, whether we are declaring to our people the whole counsel of God,—neither adding to, nor diminishing therefrom. To dwell almost entirely, in our preaching, upon the doctrines, and sparingly on the duties of morality, ought to be scrupulously avoided. Frequent and earnest appeals to the practical precepts of the Gospel must be made; minute descriptions of temper brought home; and special expositions of the personal and social duties urged at one time by the most endearing, and at another time by the most alarming motives. * * *

"The preacher should not too unreservedly represent the common affairs of life as hostile to our true interests, and declaim, without the requisite qualifications, against the world and the things of the world as among the greatest hindrances and deadliest enemies to our spiritual progress. There is a sense, undoubtedly in which the world may be so considered, and in this sense it is largely employed in Scripture; but there is another sense in which it is used by the Apostle, when he speaks of those who use this world as not abusing it. The word *world* has, therefore, in Scripture two significations, which should be carefully distinguished. In the one, it is put for the wicked, who relish merely worldly things, and pursue only worldly objects; and in the other, it signifies our field of duty, our place of probation, where, in humble imitation of our blessed Master, we must fulfil the work which has been given us to do. * * * *

"It is not left for us to decide whether visiting our people be a duty; for we are bound by our ordination vows to use both private and public monitions and exhortations as well to the rich as to all within our cure, as need shall require, or occasion shall be given. Such private visitation of our members should be conducted with great discretion, and due respect to the modest privacy of domestic life. Our object being to do good to the souls and bodies of men, care should be taken not to turn our visits into frivolous conversations, nor into public Church-like assemblies; for this would prevent the salutary effects we have in view. Public worship is better conducted in the Church than in a private house, where we seek to win friendly confidence and affection, and to meet face to face as a man talking to his friend. We desire to interest the kindly feelings of the family at their own fire-side.

"In this way, the Clergyman gains by degrees the hearts of his people; and when, by his personal attentions and frankness of conversation, he has acquired their good-will and confidence, he will be able, gently and almost imperceptibly, to instil good thoughts and principles into their minds. * * * * * *

"I am aware that such a laborious task as this, considering the great extent of your charges, is very difficult, and in most of your missions can only be imperfectly accomplished. That difficulties will intervene,—that your visits will not at all times be well taken, and be sometimes offensively repelled, I am well aware; but believe me, this will seldom happen, and when it does, you must not despond. Disinterested kindness almost invariably begets kindness; and it is our duty to be instant in season, and out of season, and to go from house to house, and to take an interest in the affairs, temporal and spiritual, of our people, if we are anxious to win them to Christ. It is not easy to set any limit to the influence for good which you may acquire in your general missions from such private visiting, added to the regular ministrations of the Church."

Our readers will recollect that a settlement of the Clergy Reserves question was effected by the Imperial Government in the summer of 1840; and that, by this arrangement, the proceeds of one-half of the lands then unsold were to be divided between the Churches of England and Scotland, in the proportion of two-thirds to the former and one-third to the latter. The property thus allotted was to be sold under the direction of the local Government, and the interest only of the amount realized paid over to those Churches. —It was discovered that these lands were being sold, in many cases, at prices much below their value, and that, in various instances, sales were unnecessarily forced; whereas, by a reasonable delay, good prices could be obtained. Moreover, the charges for management were excessive; so that, from these two causes, an immense sacrifice of the property of the Church was inevitable. The Bishop of Toronto, therefore, felt it his duty to summon a special meeting of the Church Society, in order that measures might be adopted for arresting this extravagant waste, and of obtaining from Government the power of selling and managing these lands ourselves.

This meeting was held at Toronto, on the 21st September, 1843, and was attended by a large number of influential gentlemen in town, and by representatives from various District and Parochial Associations throughout the Diocese.

A number of Resolutions were passed, accompanied by excellent speeches. In the course of his address, the Chief Justice dilated upon the ruinous waste caused by the system adopted for the disposal of these lands. "It appears," he said, "that the receipts on account of sales up to the close of the year 1840, amounted to £186,574; the expenses attendant upon the collection of which were £19,857, or nearly a ninth of the whole. In the year 1841, the amount collected for Clergy Reserves was £14,564, and the expenses of collection £2,679, or about a sixth of the whole. In the year 1842, the sum collected on this account was £18,028, and the expenses £5344, or nearly a third of the whole!"

A petition to the Queen was adopted at this meeting, praying that an Act might be passed providing for the assignment to the Church of England of her share of the Reserved lands, and authorizing the Church Society of the Diocese to propose a system, subject to the approval of Her Majesty's Government, for the disposal and management of these lands. Subsequently, petitions on the same subject to the Canadian Legislature were adopted; extensively circulated; and signed by about 8000 persons. In the Legislative Council, these petitions were referred to a Select Committee; which, on the 8th May, 1846, reported in favour of the prayer of the Petitioners. They declared it to be their opinion that this prayer is "reasonable and just, and that the injury which they wish to avoid is one which all who feel a sincere concern for the religious instruction and character of the people, should be equally anxious to prevent. It would (they affirm) be a matter of perpetual reproach to this Legislature, if the improvident sacrifice of a provision intended for such objects is allowed to proceed."

The subject was taken up, and warmly debated, in the House of Assembly; and amongst the ablest supporters of the Petition of Churchmen was the Hon. W. H. Draper. In a long and eloquent speech, he went over the whole ground; dwelt upon the reasonableness and justice of the prayer of the Petitioners; and dissipated to the winds the flimsy objections urged against it. The solitary objection of the slightest prominence was that it was dangerous by any legislation, to re-open a question that had finally been set at rest, and renew an agitation that might be perilous to the interests of the Petitioners themselves. On the 22nd May, 1846, the motion of the Hon. Henry Sherwood, that the House do concur in the address to Her Majesty respecting the future sale and management of the Clergy Reserves, was lost by a vote of 19 to 31. Amongst the latter were fifteen French Canadians. Six years later, the absorption of the whole by the Provincial Legislature, and their application to secular purposes, was moved by the very individual who was most prominent in deprecating the re-opening of a question that had been finally settled!

CHAPTER XXIII.

Confirmation Journeys in 1845.

OUR readers will not expect that we should give in detail, or even at much length, the accounts of the journeys for the holding of Confirmations throughout the Diocese made by the late Bishop of Toronto; although the published journals of these visitations supply many statistical facts of great value in respect to the physical improvement as well as religious progress of the country. We must, therefore, content ourselves with a few extracts, which will be instructive as well as interesting.

On a hot and dusty day in July, 1845, the Bishop visited Binbrook, and returned to Hamilton in the evening. The conversation turned on the progress of the Church in the Diocese; and the Bishop remarking that this was more rapid, as a general rule, in the new settlements than in the old, and in the towns than in the country, accounted for this fact in the following manner:—

"At the first settlement of Upper Canada, the U. E.* Loyalists,—most of whom were members of the Church of England,—constituted the great majority of the inhabitants. But, instead of being placed in contiguous neighbourhoods, where schools and ministrations of religion might have been supplied with comparative ease, they were scattered over many districts, and so poor and few in number at any one point, that the attainment of these advantages was impossible. And when, after a long intervening sickness of heart from hope deferred, these great blessings came to be despaired of, they by-and-by ceased with many to be viewed with concern or anxiety. This was the more to be deplored, because the Government had manifested much kindness in their case; but the expense attending the assistance awarded to the patriotic settlers at their scattered localities, in conveying provisions, farming utensils, &c., cost more than the supply of these articles, even with the addition of schools and churches, would have done, had the settlements been judiciously concentrated. There was, for many years, scarcely any commerce in the Province; and the little produce which the inhabitants were able to raise by their hard labour,—since cattle and horses were for a time out of the question,—commanded very low prices, and forced upon them habits of extreme parsimony, in order to obtain even a small portion of what, before the American Revolution, they had considered necessaries of life. Hence, when their circumstances were somewhat mended, they were unwilling to contribute towards the support of schools and the ministrations of religion, of which they had so long been deprived, and for which many of them had lost both taste and regard. In such a sad state of things, their children grew up without instruction; and a deadness to Christianity has, in some cases, been perpetuated to the present day."

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*United Empire.

Many of our readers will have noticed the realization of this statement in the languid and declining condition of the Church in some of our oldest settlements; in some of our wealthy farming tracts where the old inhabitants, with traditional attachment to the Church, have died out; and in some of our older villages whence life and vigour seem to have evaporated with the migration of the young and enterprising to fresher scenes. Recalling this fact, we shall feel it to be a mistake to say that pecuniary aid for the support of the Church should be denied to such places, and given only to new and distant settlements.

The following interesting account is given of a visit to the Tuscarora Mission under the charge of the Rev. Adam Elliott:—

"This mission comprehends three tribes, the Tuscaroras, Delawares, and Cayugas. The greater number of the first have long been converted, but the Delawares were for the most part pagans until within a few years: now, however, through the indefatigable exertions of Mr. Elliott, they are nearly all converted; and even the Cayugas, who have so long kept aloof and clung to their idolatry, are beginning to relax from their prejudices, and to discover the Divine origin of Christianity, and the futility of their own religious belief. Many adhere to the idea that their religion came from heaven, and that spirits appeared to them and forbade them to change; yet, with all their characteristic shrewdness, they confess themselves unable to bring forward proof or argument. As the Missionary is making progress with the young,—for they are very desirous of having their children educated,—the parents are gradually reached through them. A great attraction with them is the Mechanical Institution, where they soon learn to construct the ordinary farming utensils and other implements of daily use, established at the Mohawk village; an institution highly creditable to the New England Society, at whose expense it is maintained.

"Thirty-four Indians were confirmed on this occassion,—several of them very old. One woman in particular must have exceeded eighty; and amongst the number was a lame warrior of the Delaware tribe, a person of great shrewdness, and, till lately, a stern pagan. A great taste for sacred music was discernible in the congregation. A choir has been formed, and they have learned music by note. They had their books before them, and it was pleasing to see them turn to the tune and sing from the notes. What was still more remarkable, one of them had constructed a bass-viol, on which he played and kept time with great accuracy. The Missionary informed us that many of his people had a great faculty in learning languages, and he brought forward a chief who affirmed that he knew almost all the Indian dialects in North America. He was naturally eloquent; and, in a short conversation, made many shrewd remarks upon the peculiar situation of his countrymen, and their relations with the white population and the Government."

The following pleasing episode occurs in the account of his Confirmation journey westwards:—

"While we were resting on the little gallery before the door of the inn, there came up a rough waggon half-loaded with boards. The driver drew up to water his 'team,' and sat down on the steps near the Bishop. He seemed intelligent, but dissipated and careworn; and the Bishop entered into conversation with him, and asked him the way to the Church at Dereham, the road to which was represented as rather intricate, but could obtain no information from him upon this point. As is not unusual, the man, finding himself treated kindly, entered into a sort of history of his life. He said he had come into this Province at an early day, and had by his industry acquired an excellent farm; had married a wife, to whom he was much attached; and had had two fine children. He stated further that his wife and children, some years ago, were carried off by the 'lake fever;' and ever since he had been listless, perhaps reckless, and could never bear to stay at home, and attend to the usual business of his farm. He chose rather, he said, to employ himself with his waggon in conveying loads from place to place; but he was afraid that this loose way of life had introduced him to bad company, and, as a consequence, to intemperate habits. 'Alas,' said the poor man with some emotion, 'what am I to do? I see my two brothers, with their wives and children, living comfortably on their farms; and when I visit mine, there is none to welcome me; while the remembrance of the time rushes on my spirit when I, too, met joyful faces, and had a happy fireside: I feel forlorn,' he added, 'and am eager to get away.'

"There was evidently a deep well of feeling in this man, who had thus become, as it were, a cast-away. We all got interested, and the Bishop, with much affection, endeavoured to turn his attention to better things and better hopes. 'Why, my friend,' he asked him, 'have you not, under this chastening, had recourse to religion,—to prayer, reading your Bible, thoughtful meditation, and attendance on the means of grace? All this might, with the Divine blessing, do much for you.' 'I have often gone to meeting,' said the man, 'but found no comfort. The old members were all satisfied with themselves, and looked upon me with contempt.

They called themselves "the chosen few"; told me the day, and even the hour, when they were converted, or, as they term it, when they got religion; and yet, in my dealings with them, I found neither truth nor honesty. I felt none of those things, and I am unable to believe that a man can be religious without being good.' The Bishop agreed that such could not be religious people; and then remonstrated gently with him on his present way of life, and exhorted him to keep to his farm. Finding, too, that he had a Bible and Prayer Book which belonged to his wife, he seized upon his tender feelings for the departed, and urged him to use them diligently, evening and morning, and after a little time he would, with God's blessing, derive comfort from such a course, and be enabled, with His help, to part with those irregular habits into which he had fallen The man went away apparently much encouraged; and our waggon being ready, we pursued our journey. Were this man in the neighbourhood of one of our Clergy, who could see him occasionally, instruct him in the truth, and lead him to public worship, and habits of piety, he might, we may reasonably hope, still be recovered; but, unhappily, we have no Clergyman within twelve miles of the farm upon which he occasionally resides."

Of his visit to Westminster, the Bishop has occasion to speak in this pleasant strain:—

"In this place we have another example of what a willing heart and persevering energy can do. We owe this Church almost entirely to the vigorous and unwearied efforts of Mrs. Watson: a lady who came to Canada principally with the view of establishing her nephews on land. On arriving at this settlement, where a purchase had been made on her behalf, she found it entirely unprovided with religious ordinances. She accordingly gave ten acres on which to build the Church: she appealed to her friends in England for assistance; and now she has the satisfaction of beholding her efforts crowned with success. Her piety is active and unaffected; and the good she has done and is doing, in promoting the cause of religion in her neighbourhood, is beyond price. A few such persons in every District, and their waste places would soon rejoice and blossom."

He speaks in the same encouraging manner of the Church at Morpeth :—

"We owe this Church, so far as it has proceeded, almost entirely to the liberality of five zealous farmers, though not more wealthy than many around them, and they deserve to be honourably mentioned. First, John and Freeman Green, two brothers. John gave the site for the Church, Parsonage, and Burial-ground, consisting of six acres in a very eligible situation, and fifty dollars in money. Freeman gave one hundred dollars; Walter Patterson and John Degrand gave each one hundred dollars; and so did David Gesner, although living five miles distant,—because he considered the position central for the settlement. Now, considering the station of the parties, and the low price of produce for some years past, these contributions may be considered very large; and there is no doubt that they will yet do more, and, by influencing their neighbours, contrive to finish the Church. Some of them are from Dunwich, where they had been accustomed to see a still greater liberality, and certainly the example was not lost upon them. To encourage them, I paid over the liberal donation of £25 sterling made by Lord Morpeth for the benefit of this Church,—a very seasonable help towards completing their sacred edifice, and likely to crown with success the exertions of these honest and right-hearted people."

The following remarks and incidents connected with the Bishop's visit to Walpole Island, are very interesting :—

"Walpole Island seems to be a continuation of the shallows or flats of Lake St. Clair, and to have been formed from deposits from the upper lakes. The soil is altogether alluvial, and the surface is so little raised above the river that the greater portion is covered with water, when the lakes and rivers rise. This they seem to do periodically, although the exact cycle has not yet been ascertained. It is a curious fact, the cause of which has not yet been solved, that when the waters of the large rivers and lakes are high, the small lakes and rivulets in the interior which have no communication with them, are likewise high. Thus, for instance, Lake Simcoe, the most elevated of all the lakes, empties itself by the River Severn into Lake Huron, with a fall of from seventy to eighty feet; yet when the waters of Lakes Superior, Huron, Erie, and Ontario, are high, Lake Simcoe is high also. This periodical rise of all the waters of this section of the American continent, has never yet been satisfactorily accounted for. It is attributed, indeed, to greater falls of snow occasionally happening in the North West; but this might bear upon the great lakes which are directly connected with it, but can have no influence upon the smaller interior lakes where no additional snows and rains appear to have fallen.

"We made [after service on the island] a hasty dinner with Mr. and Mrs. Keating; and as it was by this time getting dark and threatening rain, we hurried to get across to the main shore. In our haste we did not perceive, till we cast off from the land and were in the stream, that our canoe was too small for our number and the water within an inch of its edge. Had there been any wind, we should have been in the greatest danger; but, blessed be God, by using every precaution, sitting quiet, and maintaining a careful balance, we got over safe. The Indian who paddled us across, seeing the storm approach, hastened back, and had scarcely reached the island when the rain, and thunder and lightning commenced in a terrific manner.

"As there was no sort of accommodation whatever at the small tavern where we had left our horses and waggon, we were compelled to move forward in the hope of reaching an inn a few miles further up the river St. Clair. By this time it was growing dark, and before we had proceeded half-a-mile, the rain came down in torrents, and the thunder and lightning became so frequent and terrible, that our horses trembled and could scarcely keep their legs. The darkness also became so great that, except from the flashes of lightning, we were unable to see the road. Having crept forwards about a mile and a half,—the storm continuing without intermission,—we descried, from a friendly flash of lightning, a farm-house, and happy were the party when I consented to stop. It was now late, for we had consumed much time in making this short journey, and the inmates of the house were all sound asleep. After knocking for some time, they at length opened the door and let us in. We stated our distress and the causes that made us disturb them,—which indeed were sufficiently visible from our miserable and drowned appearance,—and upon hearing our story, they received us kindly, and did all in their power to make us comfortable."

But this was nothing in comparison with the difficulties encountered on the journey from Owen Sound to Guelph. To the former place the Bishop had gone by steamer from Manitoulin Island. At starting, he says :—

"We found the road very rough, and getting worse as we proceeded. It ran along a stony ridge, which seems to have been chosen in preference to the low grounds which, in many places, were low and marshy. Be this as it may, what with large stones, deep crevices between them, roots of trees, and deep holes, the shaking of the waggon became intolerable." After confirming at two places, the latter thirteen miles from Owen Sound, "we left for Edge's at half-past four ; and, though scarcely nine miles off, with little hope of getting there, as the road was becoming more and more impracticable. After bounding from stone to stone, the rain meanwhile falling in torrents, and occasionally a deep hole by way of variety, we found darkness rapidly approaching, and were glad to crave shelter for the night from Mr. Smith, who, with his wife and ten sons and one daughter, had taken up land from Government, and was gradually clearing a good farm. We no doubt put the family to much inconvenience, yet they made us heartily welcome, and insisted that we should occupy their beds, such as they were, and doing all in their power to make us comfortable.

"We rose next morning as soon as we could see, and the rain having abated, we got ready for our journey. A mile onwards there is a very long, deep slough, full of roots and loose stones, through which the Smiths told us it would be impossible for the horses to drag the waggon, and they very kindly offered to accompany us and assist us in getting past it. We found their account of it by no means exaggerated, for we were obliged to take the horses from the waggon, and even then they plunged so much, and got so deep in the mud, that they were in the greatest danger of sinking over their heads. The poor animals, when they at length reached the firm soil, trembled and looked much frightened. The waggon was dragged through by three of the Smiths, the driver, and two men whom I had hired to attend us on this perilous journey. The Smiths returned home, and we sent forward to Edge's to request that they would meet us with a yoke of oxen at a bridge over the river Saugeen, which was said to be very insecure, and at the further end of which was a slough much worse than the one we had just passed. We soon came to the bridge, where we alighted; and after examining it, and carefully mending some of the holes, by using great caution we got the waggon and horses safely across. But they had no sooner left it, than they sunk so deep into the mire that we thought they should be lost. After some labour, we got their harness off, and separated them from the waggon, and then, on our cheering them, (for they appeared frightened and ready to give up,) they were roused to fresh exertion, and at length we got them upon hard ground. Had it not been for the two men who attended us, and the driver, the poor animals would have been inevitably smothered.

"After extricating the horses, we waited patiently for the oxen, —the waggon in the meantime floating on the slough, the wheels having sunk below the hubs. At length we heard them coming down the hill beyond us, which was thickly covered with trees; and from the noise, one of our attendants, an American, pronounced the driver to be an Irishman, and therefore knowing nothing about the management of oxen. Of the correctness of this judgment we soon had abundant experience, for the Irishman was unable, without the aid of the American, to 'hitch,' as they call it, the oxen to the waggon, and nothwithstanding our remonstrances would insist on driving them himself. The consequence was, that he drove them between two large trees, alleging that there was sufficient room for the passage of the waggon, although it was quite evident that he was mistaken. The oxen struggled through, the one a little ahead of the other; but when the waggon came up, it was jammed immovably between two trees. 'I guess,' said the American, 'that you have got into a pretty bit of a fix.' The poor Irishman was much mortified; but comforted himself with observing that he had never driven oxen but twice before. The American was desired to take charge, and as there was no alternative, one of the trees was ordered to be cut down. This was, however, a work of time, for we had no axe, only a tomahawk; and a work of skill too, for there was no little danger of the tree falling on the waggon, or doing other damage. But the American was experienced in such matters: the tree was skilfully felled; and the oxen having been again attached to the waggon, struggled through the swamp and reached the bottom of the hill. The road up the declivity was so wet and slippery, and withal so deep, that the poor oxen were put to the exertion of their utmost strength to reach the top. This was a severe trial to us all, but it was useless to murmur. We had been seven hours getting over nine miles, and it was past ten when we reached Edge's house. At eleven we had service: the Congregation numbering seventeen, and only one person was presented for Confirmation.

"We proceeded on our journey at half-past one, and had not advanced far when we found the road, or path, obstructed by a large tree, which a settler had just cut down and was in the act of dividing into lengths. We found much difficulty in getting round through the wood: we asked very civilly why he had blocked up the road; but instead of answering, he smiled and seemed to enjoy our difficulty. We thought him rude and insolent, but he had no such meaning; for going a little further on, we stuck fast in a bad mud-hole, and in a moment we saw the chopper running to our assistance. Luckily, two other men came up who were on their way to fish in the River Saugeen, and who, seeing our distress, very willingly offered to help us. With these additional hands, we managed to relieve the horses, and to drag the waggon along till we reached the hard ground. The two fishermen volunteered to accompany us two miles further, where there was the worst slough, they said, upon the whole road between Owen Sound and Fergus. There were several bad spots before we reached this,—the king of mud-holes,—which it cost us no little trouble to get over. We now began to dread these sloughs, and the poor horses trembled when they saw one. At length we reached the famous mud-hole, pronounced by the settlers so formidable. We made a halt to beat up for additional recruits : oxen were not to be had, nor was it quite clear that even they could have got through with the waggon, the swamp was so long, so deep, and so intersected with fallen trees, roots and stones. I held the two riding horses, and all the party, including the Rev. Mr. Mockridge, the verger, and four settlers whom we had collected, besides those who had come with us, went to work, and with strong arms pulled the waggon through. We had taken fourteen hours, including the service, to travel seventeen miles.

"We did not reach Mr. Beatty's, our next appointment, till nearly 7 o'clock, although, in ignorance of the road, I had appointed three o'clock for the service. The people, however, judging more wisely of the obstructions on the way, did not begin to assemble till after 6 o'clock, and we overtook many of them as we passed along. The service commenced immediately on our arrival; the house was crowded; and the congregation were much affected by the prayers, sermon, and address to the candidates for Confirmation,—these last being only three in number. What with the largeness of the congregation, and the attention and feeling which they manifested, I felt myself more than rewarded for all the difficulties and toils I had endured."

The trials of the two following days were not so formidable, and Elora was safely reached on the evening of the 29th August. In the course of his journey, the Bishop frequently heard complaints from the people in the newly opened settlements.

"They would speak bitterly and feelingly of their grievances; that they had no mill within many miles, and had sometimes to carry on their backs their wheat to be ground, and to carry it home again in flour in the same way. Mere trifles, he would reply. I was in the Province when it contained scarcely a mill in any part of it, and the people had often to travel more than a hundred miles to get their wheat ground; and as this could only be done in winter, they used to bruise their corn and wheat in the interval between smooth stones, and make rough bread of it in that way. Others would complain of their hard labour; and he would ask them, in reply, how long they would have had to labour at home before they obtained, what they now possessed,—a freehold of 100 acres of land?

"An Irishman was detailing his many grievances with some eloquence; but it had come out that he had been a hodman, attending masons in Glasgow before he came to Canada. I said nothing until he had expatiated upon all his difficulties, and had come to a full stop. I then took up an axe, and asked him if this was as heavy as a hod of brick? The Irishman appeared surprised, and said, 'surely not.' 'How many years,' I replied, 'must you have carried the hod to the top of the highest building in Glasgow, before you could get a farm like the one you are now cultivating?' 'You are right,' said the Irishman, with the honest frankness of his countrymen: 'at home there is no prospect of bettering our situation; sickness and old age, too, are frightful; but here we have plenty to eat and drink, good hopes for our children, and a comfortable old age for ourselves.' It was easy, after this, to turn the conversation to their religious condition; urge upon them family worship and Sunday-schools; learning portions of the Psalms, and repeating them as sources of consolation; reading the Scriptures regularly, and remembering to keep holy the Lord's Day."

This was a most laborious Confirmation tour; commencing on the 14th July, and, after unremitted travelling and services, ending on the 8th September. About 1600 miles by land and water were traversed; and notwithstanding the great extent of country to be visited, and the number of appointments to be kept,—some of them far distant the one from the other, and others separated by roads or paths all but impassable,—the Bishop was enabled by Divine favour, to keep every one of them, and through judicious arrangements and active travelling, was late only two or three times. In these touching words, he says, "I have much reason to be thankful: the Church prospers; and my journeys and fatigues are every where sweetened by cordial welcome and respect. In every house we enter, there is the kind hand and happy look to greet us; and surely, under such circumstances, labours and perils might be cheerfully endured, were they threefold greater than they are."

CHAPTER XXIV.

Resignation of Archdeaconry of York and Rectory of Toronto.—Triennial Visitation of the Clergy in 1847.—Consecration of the Church of the Holy Trinity, Toronto.

IN the course of the summer of 1846, a communication was received by the Bishop of Toronto from the Society for the Propagation of the Gospel in Foreign Parts, that the Society as Trustees of the Church of England's share of the Clergy Reserves Fund in this Diocese, had voted to him a salary of £1250 sterling, per annum; on condition that he should resign all other ecclesiastical preferment. By this arrangement, which the Bishop at once accepted, the Archdeaconry of York and the Rectory of Toronto became vacant; and the Bishop was pleased to appoint the Rev. A. N. Bethune, D. D., to the former, and to recommend to the Governor General, at that time the patron, the Rev. H. J. Grasett, M. A., for the Rectory of Toronto. These latter appointments, however, were not officially announced until the month of March following.

On Thursday, 3rd June, 1847, the Bishop held his third Triennial Visitation of the Clergy of the Diocese in the Cathedral Church of St. James. Eighty Clergymen were present; and, to quote from the Church organ of the day, "the Bishop, seated in his Episcopal Chair, and surrounded by the Archdeacons and other Clergy of the Diocese, proceeded to deliver his Charge, which occupied about three hours and a half, and was attended to with the most intense interest by both Clergy and Laity. The several important topics which the Address embraced were explained and illustrated with a clearness and precision, and, in many cases, with an emphasis well calculated to make a deep impression. The several interests of the Diocese,—its extent, revenue, number of Clergy, and future propects,—were all lucidly and circumstantially dwelt upon. The present state of religious feeling, both in and out of the Church, at home and abroad, was adverted to with singular prudence, discrimination, and ability; but, at the same time, we are persuaded that no part of his Lordship's Charge was listened to with more deference and respect, than his truly paternal, kind, and affectionate address to the Clergy towards the close." From this long and able document, which is doubtless in the hands of very many members of the Church in Canada, we can make but a few quotations.

His Lordship stated that, in the years, 1845 and 1846, he had confirmed at 197 stations, and that 4358 candidates had been presented for that rite. He says:—

"It is very pleasing to remark, that a very great change has been for some years gradually manifesting itself in regard to the holy ordinance of Confirmation. Our people now almost universally believe and recognize it to be an Apostolic institution, and, to all who receive it, a most beautiful and impressive consummation of their baptism.

"The frequent administration of this interesting ceremony has been especially blessed throughout the Diocese, and has had the most salutary effects upon the minds of many, whose views of the true foundation and principles of our Church were very confined and unfruitful. Following up the holy conceptions and aspirations which the frequent witnessing of Confirmation is calculated to produce, they have formed more correct opinions of the sacred functions of the Church of God, in her Divine appointment to regenerate man and to mould him for heaven.

"'I was delighted,' said one of the most promising of my younger Clergy, 'to hear many of my congregation observing that they were much affected at beholding the ordinance of Confirmation administered for the first time,—displaying, as it does, the Episcopal authority, which is one of the marks of the Catholic Church. In one case, where I had been unable to persuade two young persons in a family to become candidates for Confirmation, they expressed great sorrow, after witnessing the ceremony, that they had not yielded to my advice, and professed their determination to be confirmed, God willing, at the next opportunity.' "

He speaks thus of two Institutions in the Mother Country, whose inestimable services to all the Colonies of the Empire, and to this one in particular, are never to be forgotten :—

" The two Societies, the great handmaids of the Church, continue their nursing care to this Diocese with increasing energy ; the Propagation Society in supporting nearly one-half of our Clergy, besides granting many special donations ; the Society for Promoting Christian Knowledge, in bestowing Bibles, Prayer Books, Religious Tracts and Books of the most excellent description in the most abundant measure, and affording munificent aid towards the erection of churches. Their exertions seem to keep pace with the multiplying demands upon their benevolence. They feel that they are engaged in a holy cause ; and, so feeling, remit not, but redouble their labours. The field of their operations is already immense, and continually enlarging, and so is their responsibility for the judicious application of the means at their disposal. Their success is indeed wonderful, notwithstanding the many obstacles which stand in their way, from without and from within, to their freedom of action in carrying the Church of our fathers to every quarter. For one hundred and fifty years have they been employed in this vast field, and during the whole of that period the true Missionary strength has been gaining strength amongst them, while its present activity is a pledge of onward progress, and of still greater things to come."

He speaks, too, in this well-deserved strain, of another Institution to which this Province is under great obligation :—

"The New England Society, established by Royal Charter in the reign of Charles the Second, continue to support their missions among the Six Nation Indians, with unabated care and liberality. Their two Missionaries are ever at their posts, and are encouraged by a fair measure of success: the number of Indians still pagan are rapidly diminishing, and the School of Industry is attracting more and more the attention of the different tribes, and appears in a very flourishing condition."

On the Church as a bulwark against heresy and schism, he expresses himself in this earnest and practical manner:—

"Ever since the Reformation, there has been, in matters of religion, a want of veneration for sacred things. Instead of deferring to the authority of the Church, an absolute independence of her has been too frequently assumed. Hence the low appreciation of the past, and the readiness with which Dissenters cast off all regard for the forms and usages of the Church of the Apostles.

"The same wild spirit invades social life. To honour father and mother, and to cherish for them the most affectionate love and respect in their persons and characters, are virtues which appear to be rapidly passing away; and when the domestic affections disappear, the true happiness of society vanishes with them. There can be no love and unity in families where the children defer not to their parents; and as society consists of families, the same spirit will teach disrespect for superiors, and, in time general insubordination. It is the discipline of home, sanctified by religion, which qualifies us for the duties of civilized life. Filial affection bears much, because it loves much. Now the Church must live in families before she can be truly efficient; and it is the neglect of religion in families, and the consequent deterioration of the domestic virtues, which disturbs the Church and multiplies division. For, as the Church is daily born anew in baptism, so must she ever be renewed in Christian homes; but the total relaxation of domestic discipline leads to excess of private judgment, to extreme arrogance, and contempt for authoity. Hence we find Protestant denominations without number.

Every one hath a psalm, hath a doctrine, hath an interpretation ; and in our fear of forms, we forget that there can be neither regularity nor order without forms. This reckless spirit of unbridled independence has created much turbulence and disorder ; and these again have been increased and extended by the rapid growth of the population, for the religious instruction of which the Church has been unable to provide."

We close our extracts from this valuable charge with the following words of admirable exhortation, which Churchmen now would be wise to take to heart and act upon :—

"But dismissing these elements of earth, let us look to ourselves, and remember that we have a great and important work before us,—the evangelizing of this vast country. Let us not then fall out by the way. We have already too many enemies and opposers to admit of division in our own household. Enemies numerous and powerful exist, whom we can only expect to combat with success, by using the weapons furnished by the Church in the true spirit of unity and concord. We are all servants of the same Master ; let us stand together in faithfulness of purpose and in steadiness of action. Have we not to contend with infidelity and worldliness on the one hand, and all the Protean forms of dissent on the other ? Is it not, then, our duty to rise above difficulties, and exert ourselves to the utmost in promoting the advancement of the Church of God in this Diocese ; that Church which is not human in her constitution, but heavenly ; and neither takes her rise from earthly powers, nor depends upon them for her continuance. Empires and kingdoms fail ; the earth itself shall pass away,—but the Church of the living God shall continue forever. Her name, her offices, her services, her powers, her spiritual endowments, are for eternity. How awful the responsibility which attaches to us, her ministers ! The worship we offer, is the commencement of the worship of eternity, and our ministrations the beginning of services which are to continue for evermore."

There was a circumstance of a personal character connected with this Visitation, which ought not to be left unrecorded. On the evening of that day, there was a special choral service in the Chapel of the University of King's College, at which most of the Clergy in town were present; and in regard to this, we shall be excused for repeating the impressions of an eye-witness. "The service," he says, "was admirably conducted, and the impressions left upon the minds and spirits of those who participated in it, were of the most gratifying and refreshing nature. There is something in the humble, plaintive tone of sacred song, conducted by the rule of the ancient chants, singularly in accordance with the natural outpourings of a penitent spirit. The voice of supplication for the manifold good gifts of a gracious God, is appropriately expressed in that unambitious strain of devotional melody. The AMEN of the choristers and people, following the dirge-like petitions of the minister, has a peculiarly impressive effect; while the united and full voices of all in the anthems of praise, shadows in the mind, feebly, though cheeringly, the image of that scene in the realms of glory, where ten thousand times ten thousand of the redeemed lift up one burst of grateful thanksgiving and homage to the Lord of all."

After this service, the Clergy repaired to the residence of the Bishop to partake of the hospitalities customary at these triennial assemblages. Besides the Clergy, were the Judges, the Heads of Departments, the Corporation, the Vice-Presidents, and Standing Committee of the Church Society, and many other gentlemen of the city,—forming altogether a very large, and most intelligent and agreeable party.

"Soon after the company had assembled, a beautiful and massive Silver Inkstand was presented by the Archdeacons, in the name of the Clergy, to the Lord Bishop, as a slight but heartfelt token of their regard, dutifulness, and affection. The presentation was accompanied with a few appropriate remarks, very feelingly expressed, from the

Venerable the Archdeacon of Kingston; and his Lordship, in reply, was pleased to express his warm sense of the kindness which prompted this testimony of the love and esteem of his Clergy; that it was enhanced by the fact of its presentation by his Archdeacons, the senior of whom, the Archdeacon of Kingston, had been his friend for nearly half a century; and the junior, the Archdeacon of York, one whom he had known, and, as it were, brought up, from his infancy; that such gifts from a Clergy to their Bishop might not be usual, but that as he felt himself in the character of a fond father surrounded by an attached family, he gladly and thankfully accepted the one now so kindly offered him, that when they were separated to their homes and their duties, he might have before him continually a remembrance of this holyday,—like a gathering together of his beloved children in the Lord, whose welfare, comfort, and usefulness were at all times amongst the things nearest to his heart, and foremost in his prayers.*

This handsome and appropriate testimonial was, after the death of its late owner, placed in the hands of the present Incumbent of the See by Captain and Mrs. Strachan; with their request, that it might be regarded as their gift to all succeeding Bishops of Toronto. This act of thoughtful kindness is highly appreciated by the present Bishop, and will, no doubt, be equally valued by all those into whose hands it may hereafter come.

In the autumn of the present year, an event occurred of deep and pleasing interest,—the Consecration of the Church of the Holy Trinity in this City. This unusual interest was awakened by the peculiar circumstances under which the Church was started and completed. But these are best told in the Bishop's own words:—

"On my return from visiting the Missions west of Toronto in September, 1845, I found a letter from the Lord Bishop of

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*Church Newspaper, June 11, 1847.

Ripon, the perusal of which dissipated in a moment the continued fatigue I had been enduring for several months. His Lordship stated, that he had the pleasure to inform me that some munificent individual, entirely unknown to him, had deposited in his hands the sum of £5000 sterling, which the donor wished to be appropriated to the building of a Church in the Diocese of Toronto, to be called the Church of the Holy Trinity,—the seats of which were to be free and unappropriated for ever; the patronage to be left entirely to the Bishop of the Diocese, as well as situation. Sacramental plate, surplices, and other things needful, were, at the same time, promised, and have since been furnished.

"The only condition imposed is, that a yearly report of the progress and circumstances of the Church is either to be printed in the Annual Report of the Society for Promoting Christian Knowledge, entitled 'Holy Trinity Church Report,' or to be sent to the Rev. H. Swale, M. A., Little Yorkshire, who will shew it to the benefactor. 'I have not the most remote conjecture,' adds the Bishop, 'who the donor is.' On consulting with several of my Clergy and other friends of the Church, all of whom were filled with joy and admiration at this noble manifestation of Christian charity, they concurred with one voice that the Free Church should be built at Toronto, by far the most populous city in the Diocese, and in a locality most likely to embrace the largest portion of the poor.

"Measures were immediately taken to find a site for the Church, eligible for the purpose intended, and to proceed without delay to its creetion. In the selection of a proper site, we met with some difficulty; several were offered, but they were not in the desired locality, and the price demanded by the proprietors of such as might have been deemed eligible, was so great as would have trenched on the wished-for endowment. From anxiety on this subject, however, we were soon relieved by the Hon. John Simcoe Macaulay, retired Lieut. Colonel of the Royal Engineers, who bestowed upon us gratuitously, the very spot which we had all believed to be the most appropriate, at a sacrifice to himself of more than £500.

"In due time, the sacramental plate for the Church, and also for private communion with the sick, with table cloths, napkins and surplices, &c., all of which are very much admired for their tasteful elegance, reached us in safety. But what created still greater admiration and still deeper feelings of gratitude, were the magnificent gifts, and their beautiful appropriation, for rejoicing on the day of the Consecration of the Church, with which these things were accompanied. First, the donor desires that £50 sterling be presented at the Offertory on the day of the Consecration of the Church of the Holy Trinity, should the Holy Communion be then administered; if not, on the first occasion on which there is a Communion. Second, That the same sum be offered to supply gifts and rejoicings for the poor on the day of consecration. Third, That the like sum of £50 Sterling be offered for the beautifying of the Font; or, should that be completed, for any internal decoration for the more devotional observance of Divine Service. Such a complete act of charity, and so thoughtful and delicate in all its arrangements, and descending with holy foresight to the most minute things which might in any way tend to the devotional objects of the gift, is scarcely to be found in the history of the Christian Church. Wealth is indeed a blessing, when it is thus devoted to so noble a purpose as the extension of Christ's kingdom."

The Church of the Holy Trinity was consecrated on Wednesday, 27th October, 1847. There was a considerable attendance of the laity, and about twenty of the Clergy present. The Bishop preached an earnest and appropriate sermon; and after the offertory, which did not much exceed the large gift of the founder devoted to it, the Holy Communion was administered.

For several years this Church was served by the Reverends H. Scadding and W. Stennett, Masters in Upper Canada College; the former receiving a very small remuneration for his services, and the latter affording them without any charge.

But it was soon discovered that there were requirements to be met, and duties to be discharged, to ensure the holy purposes for which this Church was erected, that would claim the undivided time and energies of its ministers. For the healthful prosperity of any Congregation, assiduous pastoral visiting must follow the Sunday ministrations. The classes of the community which would chiefly desire to avail themselves of the free accommodation of the Church of the Holy Trinity, would be looking for the sympathy, the consolation, the counsel, the instruction, from day to day, which, amidst the many trials and fluctuations of the world, all alike require. To hold back these, would be to weaken, and paralize at last, the influence of this Church,—so nobly projected, so munificently accomplished.

With this view, the Rev. W. Stewart Darling was, in 1851, appointed Assistant Minister in this Church ; and so multiplied, and multiplying, were found to be the calls and claims upon his time and energies, that in a few years another had to be associated with him in the work.

Far and wide, the faithful and diligent attention of Mr. Darling to his arduous duties has been recognized and honoured ; and the result has been that the Congregation of this Church has grown into great strength and influence. It is crowded on the Lord's day ; and on the many occasions of week-day ministrations, the attendance is most satisfactory. The communicants, too, are very numerous, and the celebrations of the Lord's Supper are frequent. There is a hearty worship, and zeal and unanimity amongst its members ; all realizing, more and more, the great results which the generous founder of the Church anticipated, in laying at the feet of its chief Pastor so munificent a gift for the spiritual benefit of the poor.

CHAPTER XXV.

Abolition of the University of King's College.—Establishment of Trinity College.

THE Bishop of Toronto was now about to fight his last battle for the University of King's College; which, after the exertions of almost a life-time, he had seen in full and successful operation. It was not pursuing its course under the letter and direction of the original Charter: we have already explained what sacrifices were agreed to, to remove public prejudice so far that the College might start upon its active work. It was agreed that the influence of the Church of England within the Institution should be abridged, if it was not altogether removed. Those great principles were still upheld, which no Churchman could consent to sacrifice. The Word of God was not banished from its halls; the voice of prayer and praise was permitted to invoke a daily blessing upon the intellectual culture and the moral training; and the lessons of religion were communicated to such as chose to receive them, only according to the teaching of the Church of England.

We have given some account of its opening in 1843, and have made some allusion to the character of its religious services. The College, after all, was thoroughly English in tone and style; the changes effected were, practically, merely sentimental; they had no bearing or influence upon its work or its spirit. It was becoming highly popular, too; the education imparted was of a superior order; and a gentlemanly tone pervaded the undergraduates,—promising a happy influence upon the social life of the country.

Exhibiting these advantages, and with nothing to disturb religious liberty or awaken sectarian prejudice, it was gathering in its alumni from all creeds and denominations; it was gaining reputation and strength in the minds of all the intelligent people of the country. But it was this very prosperity that hastened its ruin. It roused the jealousy of old and inveterate opponents, who began to fear that, if not soon assailed and undermined, its foundations would be strong enough to bear any shock, and come unharmed from any assault: that, supported by the public opinion it was gaining over so fast, it would, with its ample endowments, bid defiance to all that the intrigues or the force of enemies could employ against it. Its political opponents, —for it really had no other,—gave it, therefore, no peace; session after session in the Legislative Assembly, the attacks upon it were renewed; and though many of these were feeble and ill-directed, reiterated assaults, backed by the influence naturally exerted by the popular branch of the Legislature, proved too much for an Institution which had only its own merits to rest upon, and few defenders beyond its own walls.

In the autumn of 1843, a measure was introduced into the Legislative Assembly, "providing for the separate exercise of the Collegiate and University functions" of King's College, and for "incorporating certain other Colleges and Collegiate Institutions with the University; and for the more efficient establishment and satisfactory government of the same."

This was protested against, in a strong memorial, by the Bishop of Toronto. He declared that,—

"The leading object of the Bill is to place all forms of error upon an equality with truth, by patronizing equally within the same Institution an unlimited number of sects, whose doctrines are absolutely irreconcilable; a principle in its nature atheistical, and so monstrous in its consequences, that, if successfully carried out, it would utterly destroy all that is pure and holy in morals and religion, and lead to greater corruption than any thing adopted during the madness of the French Revolution, when that unhappy country abjured the Christian faith, and set up in its stead the worship of the goddess of reason. Such a fatal departure from all that is good, is without a parallel in the history of the world; unless, indeed, some resemblance to it can be found in Pagan Rome, which, to please the nations she had conquered, condescended to associate their impure idolatries with her own."

Another leading objection advanced, was the act, which had so disloyal an aspect, of destroying a Royal Charter, and perverting the object of an Institution which was guarded by an authority so sacred. He contrasts this contemplated spoliation with the more honourable course adopted by the Government of the United States, on their separation from the Mother Country. He reminds them that,—

"The endowment of King's College, New York, was left untouched by the Revolution, and remains at this day in the sole possession of that Institution: the only change was the name, which, after the peace of 1782, was altered from King's to Columbia College. So far were our neighbours from breaking down, or even molesting literary institutions, that they have at all times been zealously disposed to support and build them up; much less have they attempted the monstrous novelty of combining all sorts of religious sects in one great institution. On the contrary, they have been liberal in bestowing grants on the Colleges of different persuasions, each separate from the other; and they have been most scrupulous in all that they did to guard and protect the rights of conscience. They felt that to establish and build up requires wisdom and ability; but to break down what is useful, venerable, and holy, requires, instead of ability and talent, the mere exertion of arbitrary and reckless power."

Again, with great truth he affirms,—"This measure unsettles all property, by depriving the University of King's College of an endowment which is the gift of the Crown, and thus it introduces a precedent, most destructive to the very existence of society. If the patents for land are to be touched, there is an end to the permanency of any Institution, and public and private property is alike placed at the mercy of a reckless and changing majority."

The abettors of this new measure had by no means given the subject very accurate consideration; for, after a slight discussion the Bill was found to be so clumsy and impracticable in its details, and in many respects so puerile and absurd, that they were glad to withdraw it from the ridicule and merriment it was creating.

The very weak Conservative Government,—weak be it understood, in the number of its supporters, not in talent, —which came into power in 1844, and held office for about three years, made some attempts toward re-modelling King's College; but while unwilling to go to the revolutionary lengths of their predecessors, they failed to guard the great principles of the Institution, and, without concilating enemies, they alienated many friends.

Early in the year 1848, the Conservatives were displaced from power; and their opponents, the "Reformers," as they were styled, were in possession of the reins of government. They soon addressed themselves to the University question; and in the following session an Act was passed, so completely altering the features of the original Charter, that these could no longer be recognized. The name of "King's College" was dropped, and that of "the University of Toronto" adopted in its place; and how essentially the principles of the former institution were changed, will be evident from some of the enactments adopted in the new constitution, which we shall cite.

It was ordained that there should be "no Faculty of Divinity in this University," and that there should be "no professorship, lectureship, or teachership of Divinity" within it.

It was enacted also that "no person should be qualified to be appointed by the Crown to any seat in the Senate, who shall be a minister, ecclesiastic, or teacher, under or according to any form or profession of religious faith or worship whatsoever."

It was further ordained that "no religious observances, according to the forms of any religious denomination, should be imposed upon the members or officers of the said University, or any of them." And, finally, that "no religious test or qualification whatsoever, from scholar, student, fellow, or otherwise," or from the holder of "any office, professorship, mastership, tutorship, or other place or employment whatsoever in the same, shall be required."

The Act, establishing the University of Toronto on this basis,—denuding its predecessor, with a Royal Charter, of every thing that bore the form, or remotest shew of religion,—came into force on the 1st January, 1850.

In this emergency, the members of the Church of England, with their Bishop at their head, had a trying but simple duty to discharge, Viewing this marked slight of, this very trampling upon, the Christianity which was meant to be ingrained into the principles and very essence of their highest hall of science, they could not do otherwise than part company with it forever, and establish a University of their own, in which the blessed teachings of our Christian faith should be prominently interwoven with its secular lessons. They must have a University in which, while their youth were trained for the honourable occupation of the world's offices of trust and usefulness, they should have that accompanying instruction in religious truth, which is the only security for sound principle and upright dealing in the common duties of life. In the words of the late Dr. Arnold, happily adduced by the Bishop himself "science and literature will not do for a man's main business; they must be used in subordination to a clearly perceived Christian end, and looked upon as of most subordinate value. In fact the house is spiritually empty so long as the pearl of great price is not there, although it may be hung with all the decorations of earthly knowledge."

To the proposition, that Colleges established by the several bodies of the Province should "affiliate" with the Toronto University, and leave all to this, except the religious instruction of their respective members, the Bishop would give no countenance. The slight aid or relief thus afforded, would, he considered, form an excuse for restrictions and interferences which, when most galling, it might be difficult to shake off. He protested, too, against this thrusting forth of Christianity from the temple, that she might take her abode in porches, and corners, and alleys, where she would be shrouded from view, or buried from sight, as something to be ashamed of. He felt that she should assume her proper position, and occupy the highest room; that she should form part of the nourishment and vitality that courses through the heart and trunk, and not merely be linked with a number of feeble and sickly appendages, grafted hither and thither, in unsightly variety upon the lusty and expansive tree.

These were sentiments which lay at the heart's core of the great mass of the Churchmen of Upper Canada. With all but unanimous voice they demanded the establishment of a University, framed upon the principles bequeathed to them from their forefathers, and which have won for their mother-land a world-wide renown.

In the month of January, 1850, the Bishop of Toronto addressed a stirring appeal to the Clergy and Laity of his Diocese; calling upon them to aid by their contributions the establishment of what had now become a necessity,—a Church University,—and heading the subscription-list with a gift of £1000.

From this Pastoral Appeal, we must make a few extracts. They deserve a permanent record, and a wider circulation; and may re-awaken the energies of old friends, and rouse the sympathies of new ones on behalf of the College, the establishment of which so speedily followed this appeal. He says :—

"It is surely the duty, as well as the privilege, of every Churchman in the Diocese, to assist, as far as he is able, in supplying the want which the Church now feels in the destruction of her University, and which, if not supplied, will, in a short time, arrest the happy progress she is making through all parts of the country. Let not, then, the friends and members of the Church look for rest till proper means are found for the religious education of her children. We have fallen, indeed, on evil times, and the storm has overtaken us, aggravated by the painful reflection that we have contributed largely, by our want of unity and consistency, to bring it on ourselves ; yet we must not be discouraged, for, though the waters threaten to overwhelm us, we are still the children of hope. Never perhaps, in the history of the Church, did a single case more completely prove the influence of party spirit in corrupting the heart, and warping and entangling the judgment, till it had acquired a moral obliquity, incapable of distinguishing right from wrong, truth from falsehood, than the destruction of King's College.

"What makes this act of unscrupulous injustice the harder to be borne, is the conviction, which I think we must all feel, that if any one of the religious denominations in this Province, dissenting from the Church of England, had received from their Sovereign a Royal Charter, founding a University in connexion with their faith, and had received at the same time the free gift of an endowment for its support, any attempt by the Colonial Legislature to abrogate their Charter, and to wrest from them the endowment conferred by their Sovereign, would have been promptly discountenanced by the Executive Government, and firmly resisted, as being unreasonable and unjust. If any had been found to make such an attempt, (which assuredly the Church of England would not have done,) they would have been told at once, that whatever opinions they might have formed of the policy or impolicy of the measure, the grant could not but be respected, and the faith of the Sovereign maintained. And I am sure, my brethren, that neither you nor I would have regretted to see those principles upheld by which alone either nations or individuals can expect long to flourish. We should have remarked, too, in such a case as I have supposed, another mortifying difference: the members of any other religious denomination whose rights had been unjustly attacked, as ours were, would not have sought a vain popularity by abandoning them; they would have been found united as one man in their defence."

The following remarks are of a practical character; and it is not even now too late to act upon them:—

"There are, it is believed, about four hundred organized townships in the Diocese; and were only one lot of two hundred acres to be contributed as an average in each township, it would form an endowment of eighty thousand acres; and this, by good management, with private contributions in money, and the assistance of the two venerable Societies, would become sufficient to enable us in a very short time to begin operations, and gradually, as the property leased, to extend the University, as has been done in like cases in Europe and America.

"Or, taking it otherwise;—there are, I presume, about 200,000 adherents of the Church of England in Upper Canada, or 40,000 families. Now, were each family to contribute two pounds, or two acres of good land, a very handsome endowment would be the result.

"But as there are many poor, and some to whom God has not given generosity of heart,—let us take one-fourth, or only 10,000 families, and claim from each, for the love of God, six pounds in money, or ten acres of good land, as may be more convenient, and the University will be established. The difficulty, therefore, in the way of endowing a Church University, is not so great as those, who have not considered the subject, may suppose; and although we may not obtain the subscriptions in land, or in money, of ten or even of five thousand at once, yet we shall, with

God's blessing, obtain more in time; and as the Institution we contemplate is not for a short period, but for centuries, we can afford time, and be content to advance to maturity by degrees. But why should we not hope that the Church, among her 200,000, will produce one thousand noble souls, ready to come forward with at least one hundred acres each, and in a moment complete the endowment?"

Expressing his belief of aid from the great Church Societies of the Mother Country, and that in attempting this University no Utopian scheme is devised, he proceeds to urge the duty of establishing it upon high moral and religious grounds. He says :—

"The Church ought to do nothing by halves. Her University must comprise an entire system of education, based on religion. Every branch of knowledge cherished at Oxford and Cambridge must be carefully and substantially taught. She must also have her Eton, or Grammar School, to supply her with students: the whole to be placed under the guidance of the Church, that her religious instruction may have no uncertain sound. We desire a University, which, fed by the heavenly stream of pure religion, may communicate fuel to the lamp of genius, and enable it to burn with a brighter and purer flame. Thus the Arts and Sciences, with all that adds real embellishment to life, will be studied with more perseverance and order for moral ends; and the faculties, under such training, will become so pure and unclouded, that perception will be infinitely more vivid, and rise to far greater elevation; and all will be bound together by that pure principle of love, which the Scriptures tell us is the beginning and end of all our being. For this reason, we shall have in our University daily habitual worship, that we may possess a conscious feeling of the Divine presence; and this will produce such an ardent aspiration after goodness as will consecrate every movement. Hence the religious principles thus developed, will prove of themselves a system of education infinitely superior to all others.

"Having done all in my power, I shall acquiesce submissively in the result, whatever it may be; and I shall then, and not till then, consider my mission in this behalf ended."

This appeal was promptly and generously responded to; and before the month of April about £25,000 were subscribed in the Diocese of Toronto alone.

But the resources of a new country could not be considered equal to such a demand; there was in Canada the spirit, but not the power fully to carry out this great undertaking. The Bishop, therefore, resolved upon extending the appeal to our fellow Churchmen in England; believing that there would be as much sympathy there with so noble an effort, as there would be indignation that we were compelled to resort to it. The Imperial Government had sanctioned the sequestration of the royal gift by which King's College was founded; and the people of England would feel a sort of responsibility to make good the loss.

On the 10th April, 1850, at the age of 72, the Bishop left for England; followed to the steamer by a large body of the inhabitants of all classes and conditions, from the Chief Justice of the Province to the bronzed labourer; and he set sail amidst the cheers and plaudits of all. He was about to add another trophy to his long-earned fame, and to establish for himself a monument which future generations would contemplate with gratitude.

The Bishop, on his arrival in England, felt it his duty to place himself in correspondence with Earl Grey, Secretary of State for the Colonies. He asked, first, the disallowance by Her Majesty of the Act recently passed in Canada for the abolition of King's College; and requested, if this petition could not be acceded to, that a Charter might be granted by Her Majesty for a University in Upper Canada strictly in connexion with the Church of England. He further prayed that a Queen's Letter might be granted, authorizing collections on this behalf in the several Parish Churches of the United Kingdom.

Earl Grey, who was very courteous in his acknowledgment of the Bishop's proposals, expressed the impossibility of entertaining the petition for the disallowance of the Provincial Act complained of, as the confirmation of this Act had already taken place. He stated, too, his fear that it would be impossible to comply with the request for a Queen's Letter, as great difficulty was now experienced in extending this privilege to the Society for the Propagation of the Gospel in Foreign Parts; but he spoke encouragingly of the granting of a Charter to a new College to be conducted on Church of England principles,—assuming that the draft of this Charter should, after examination, be regarded as unobjectionable.

The Bishop, too, felt it desirable to secure the powerful influence of Sir Robert Peel in carrying out his plans; but his interviews with that lamented statesman are best described in his own words :—

"On Friday, 7th June, I called on the late Sir Robert Peel, with a letter of introduction from Chief Justice Robinson, of Upper Canada, for I was anxious to interest so great and good a man in the object which had brought me to England. Soon after I sent in my card and letter, the servant came and told me Sir Robert was very sorry that he happened at that moment to be particularly engaged, but would make an early appointment to see me.

"On Monday, 10th June, I called at the time appointed. Sir Robert was at first distant and reserved, but, nevertheless, courteous and encouraging. He heard, with the most patient attention, my statement of the many struggles and final destruction of King's College, and the establishment of a College in its stead, from which religion is virtually excluded. 'It seems a strange and outrageous proceeding, (he said) so far as I understand it; but I shall require to study the matter, and make myself acquainted with all the details, that I may be fully satisfied in my own mind, before I can ever think of interfering. Indeed, I have so little influence that my interference can, I fear, be of little use. I suppose that the new institution of Toronto University is something like the London College, or the Irish Colleges.' Pardon me, I replied, the London College preys upon no other interest, and is supported from private sources: it unhappily drops religion, but it does not go so far as to exclude it by legal enactment, as the Toronto University does. 'That certainly makes a difference.' It differs also from the Irish Colleges in this, —that the Irish Colleges are supported by the Government, and their establishment did not interfere with, or injure, any other Institution. But the College or University of Toronto is founded on the ruins of King's College, whose Royal Charter it has repealed under the pretence of amending it, and whose endowment of £11,000 per annum, though secured by a patent from the Crown, and guaranteed by the pledge of three Kings, it has seized and appropriated to itself. 'Then, if I understand it,' said Sir Robert, 'the Government would have made a parallel case, had they seized upon Trinity College, Dublin, and not only destroyed its religious character, but endowed, with its property, all the new Colleges.' Such, I answered, would have been a case exactly parallel. 'If so,' continued Sir Robert, 'it would seem a case of singular injustice and oppression, and what could never have taken place in England; but I must be more fully satisfied on this point.' He then required me to send him a copy of the Statute, and such other papers as I thought might elucidate the subject, and he promised to give them a careful perusal.

"On my return to my lodgings, I sent the documents required, and with the more alacrity, because Sir Robert got evidently interested in the subject, as our conversation proceeded, and became more frank and cordial; so much so, that I felt that the reserve with which he met me at first had altogether disappeared."

About ten days after, the Bishop had another interview with Sir Robert Peel, who, on this occasion, received him with great cordiality, and said that, after perusing carefully all the documents with which he had been furnished, he considered the case one of great hardship and injustice. He, however advised the Bishop to abstain from presenting any petitions to Parliament, with the expectation that they would interfere in the matter; and he considered that the wisest course would be, to direct all his energies to the obtaining of a Royal Charter for the contemplated new College. The more simply he applied his efforts to this, the more certain would be his success. Sir Robert promised him all the assistance in his power; but reminded him that this could not now amount to much.

On the 9th May following, the Bishop published an address to the members of the Church of England throughout the United Kingdom, which was very extensively circulated, and on the whole met with a very favourable response. A very influential Committee, amongst whom were Lord Seaton and Mr. Gladstone, very heartily co-operated with him, and large donations came in. The Bishop also visited the Universities, that he might engage their sympathy; attended several public meetings, and earnestly advocated the cause; and preached on its behalf in many of the larger Churches of England. Through all these efforts, he succeeded in adding about £15,000 to the funds of the intended University, and he came back to Canada, early in the month of November following, fully determined to start the University, and much encouraged in the belief that, once established, it would soon receive the Royal Charter that had been prayed for.

CHAPTER XXVI.

Establishment of the Diocesan Synod.—Laying the Foundation-stone of Trinity College.—Opening of the College.

THE year 1851 was remarkable, in the annals of the Diocese of Toronto, for the first actual start in the establishment of a Diocesan Synod. It is not, however to be supposed that this was a sudden conception on the part of our late Diocesan; or that it had acquired life and energy only just before the attempt at practically carrying it out.

Early in the year 1832, soon after the return from England of the writer of this Memoir, he received a letter from Dr. Strachan, then Archdeacon of York, containing a draft of a Constitution for a Diocesan Convocation. This contained fourteen rules, with an excellent preamble, asserting the reasons for the establishment of such a body. He says in this letter:—

"In the draft transmitted to you, I have confined myself within as narrow bounds as possible, and simplified the whole as much as I could. To make it long, might deter the Bishop *in limine* from entertaining it: the great object is to get it fairly established, and then it will be easy to introduce such additional articles as experience may suggest.

"I am quite convinced," he adds "that we shall never gain much ground in the Province, or obtain that influence on public opinion, or with the Government, or with the Bishop himself,—that we ought to possess, till we have frequent Convocations, composed of the Clergy and members from their several congregations.

"To such assemblies, the Episcopal Church in the United States owes almost every thing; and from the want of public meetings of the Clergy and Laity, the Church of England is losing weight with the people, and influence with the Government.

He asked for such remarks upon this draft as, after mature consideration, I might think it advisable to offer; and he stated that he had made a similar request to two or three other Clergymen of the Diocese, on whose judgment he set much value.

In August, 1832, at a Visitation of the Clergy at Kingston, held by the Bishop of Quebec, the subject was discussed, though informally; and approbation of a Diocesan Synod or Convocation was generally expressed. The subject was resumed at Toronto, at a Visitation held there a few weeks later.

In 1836, at the meeting presided over by the two Archdeacons, the question was very earnestly taken up, and discussed at some length. Some objections were advanced; but the feeling of the meeting was decidedly in favour of Synodical action. There were, even then, indications sufficiently suggestive that the time was not far distant when we should be a self-supporting, and self-reliant Church; and the impression was a natural one that, in view of such a condition, we should lose no time in preparing ourselves to become a self-governing Church. It was natural also to entertain, and give expression to the opinion, that, inasmuch as for the future maintenance of the Church we should have to depend so much on the good-will and liberality of the lay-members of our Communion, it was only fair to assign to them a reasonable share in its government.

Nothing definite was adopted, or suggested, subsequently for some years; but in 1851 there were such strong indications that steps would be taken by the Provincial Parliament for the alienation of the Clergy Reserves, that the Bishop of Toronto, in issuing to the Clergy of the Diocese the usual summons to his Triennial Visitation, introduced the following direct allusion to the importance and the duty of Synodical action:—

"It has been suggested, and even pressed upon me, by many of the most pious and respectable members of our Communion, both lay and clerical, that the Church, now so numerous in Canada West, ought to express her opinion, as a body, on the posture of her secular affairs, when an attempt is again made by her enemies to despoil her of the small remainder of her property, which has been set apart and devoted to sacred purposes during sixty years; and that it is not only her duty to protest against such a manifest breach of public faith, but to take such steps as may seem just and reasonable to avert the same. .

"Having taken this suggestion into serious consideration, and believing it not only founded on wisdom, but, in the present crisis of the temporalities of the Church, absolutely necessary, I hereby request every Clergyman of my Diocese to invite the members of his mission or congregation, being regular communicants, to select one or two of their number to accompany him to the Visitation."

In response to this summons, one hundred and twenty-four Clergymen, and one hundred and twenty-seven Laymen were present in the Church of the Holy Trinity, at Toronto, on Thursday, May 1, 1851. On this day after the usual religious services, the Bishop delivered a Charge of considerable length. There was then a short adjournment; and the Bishop, on their re-assembling, addressed both Clergy and Laity collectively on the secular affairs of the Church. On the following day, after considerable discussion several Resolutions were passed, expressing a strong protest against the threatened secularization of the Clergy Reserves; the expediency of applying to the Crown for the establishment of a Diocesan Synod or Convocation, to consist of the Laity as well as the Clergy; and the duty of petitioning the Colonial Legislature to permit the establishment of separate Church Schools. Committees were appointed to carry these rules into effect. Such was the practical commencement of THE SYNOD OF THE DIOCESE OF TORONTO.

The Bishop considered the present a favourable opportunity for laying the Foundation-stone of Trinity College for which ceremonial every necessary preparation had been made. Our readers, however, should be informed that, on the return of the Bishop from England in the autumn of 1850, a Deputation from the "Upper Canada School of Medicine,—composed of Drs. Hodder, Bovell, Badgley, Hallowell, Bethune, and Melville,—waited upon his Lordship, to tender their services as the Medical Faculty of the projected University, and offering these services gratuitously until the revenues of the University should warrant the payment of a suitable remuneration. This offer was cheerfully accepted; and as the usual period for the commencement of the winter course of study had arrived, the Bishop sanctioned the naming of a day on which the Faculty should commence their labours. They met accordingly at the Hall of the Mechanics' Institute, on the 7th November; and, after Prayers, and an Address from the Bishop, introductory Lectures were delivered by the several Professors.

On the 13th March, 1851, the tenders were accepted for the erection of Trinity College; on the 17th of that month, the first sod was turned with solemn and impressive ceremony; and on the 30th April, the Corner-stone of the building was laid.

At one o'clock on that day, a procession of one hundred Cergymen, with the Medical Faculty and College Council, followed by the Bishop and his Chaplains, proceeded to St. George's Church, where Divine Service was performed, and an appropriate sermon preached by the Archdeacon of York. When the service was concluded, the Bishop, the Clergy, and the numerous congregation formed in procession at the western end of the Church, and proceeded thence down John Street and along Queen Street to the site of the College. "On its way from the Church to the grounds, several of the gentry in carriages accompanied the procession, and the footways were crowded with pedestrians. The scene was gay and animating in the extreme, and every thing evinced the deep interest which the Churchmen of Toronto and the Province generally took in the event." On the arrival of the procession at the ground, the Bishop, from a capacious platform prepared for the occasion, delivered an Address, from which we make a few extracts :—

"To found a common seat of learning is a proud object of ambition ; but to establish a College devoted to the cause of God, and the diffusion of sound learning and true religion through so vast a region as Upper Canada, is one of those precious distinctions which are seldom attained ; and, associated in our imaginations, as it must be, with so many gifts and blessings to young and old, it cannot fail to become a source of delightful reflection through life to all of us who now enjoy the privilege of being present on this happy occasion.

"Feeble we may seem to the world's eye ; but what Seminary in the history of literature can claim an origin so pure and holy ?

"Trinity College is a burst of Christian benevolence, to remedy an intolerable act of injustice, and to prove that all oppression is short-sighted, and sure in God's own time to be overruled for good.

"It is peculiarly the child of the Church ; from her it springs, and under her wing it desires to nestle ; it will breathe as she breathes, and acquire life and energy from the spiritual nourishment which she is ordained to dispense.

"So soon as the buildings are completed, Trinity College will become, in all her proceedings, as strictly Collegiate in discipline and character as the circumstances of this new country will permit; and its authorities will ever keep in view the glorious models of the Parent State, to which pure science and the Christian faith are so much indebted. From them she will borrow a spark of that living flame by which they have been animated for so many centuries, in order that she may, with God's blessing, kindle similar inspirations in this Colony.

"And I trust that many around me will be permitted to see Trinity College taking an honoured place among the more celebrated schools of learning, and doing for Canada what Oxford and Cambridge have done for England."

The Bishop, after this Address, offered up a Prayer, which it is but right to insert in this record of his life; and it is one which all, interested in the growth and prosperity of Trinity College, may often dutifully use:

"O Almighty God, with whom was wisdom when Thou didst prepare the heavens and set a compass upon the face of the depth, look down with favour, we most humbly beseech Thee, on the work which we this day begin.

"Mercifully grant unto all who are engaged therein judgment and understanding; that the labour of their hands and fruits of their counsels may tend to Thy glory, the good of Thy Church, and the well-being of this whole land.

"Vouchsafe unto those who shall sojourn within the walls about to rise from this foundation, minds enlightened by Thy heavenly grace, to proceed in all their doings according to Thy will.

"Teach by Thy Holy Spirit from on high those who shall here teach; and cause their instructions to agree with the truth of Thy word and the testimony of Thy Church: that by the might of Thy power, working through the frail instrumentality of men, the Faith once delivered to the Saints may be handed on for ever.

"Grant to those who shall here learn, docility and diligence, that they may be disciples indeed, willing from their youth to bear the yoke of Christ, and fitted by a discipline of purity and prayer to discharge the duties of those states of life which Thou hast appointed for men to walk in.

"Grant that from these walls may go forth, devoted unto Thee and rightly equipped for their work, messengers of the Gospel of Peace; who shall aim, under the commission of their Saviour, to win souls unto Thee; to train their brethren by the Word and Sacraments after the pattern of their Lord; and to bring back those who err and stray into the unity of the faith and the oneness of the body of Christ.

"Grant that from these walls may go forth Physicians skilled to heal, and enabled, under Thee, to mitigate the woes which sin hath brought upon the earth: who, in their labour for the health of the body, shall have regard also to the health of the soul, from a lively faith in Thee the Father of the Spirits of us all.

"Grant that from these walls may go forth men, who, while they make the statutes and judgments of their fellow-men their study, and consult how they may establish truth and justice in the State, shall have in their hearts an abiding respect unto Thee, the Lawgiver of the worlds, and to the decrees that shall hereafter decide the eternal condition of quick and dead.

"Grant that from these walls may go forth those who, while they engage in the traffic of the earth, and fulfil Thy will in effecting among men the interchange of the wide-spread gifts of Thy bounteous hand, shall know also what is the merchandize of the true riches; how to increase the gifts with which they have been entrusted to profit withal; and how to lay up treasures in heaven.

"Grant, we beseech Thee, O Lord, to each and all who shall go forth hence to labour in their various vocations among their fellow-men, that, to intellects accomplished in wisdom and knowledge, they may join souls filled with a true reverence and love towards Thee; so that, as polished shafts from Thy hand, they may in all things fulfil Thy good pleasure, to the glory of Thy great name.

"Grant, O Lord, that this building, about to be devoted to learning and religion, may proceed without let or hindrance, and may be to future generations the fountain, under Thee, of abundant blessings.

"Visit, with Thy grace, we humbly beseech Thee, those benefactors who have contributed to the furtherance of this good work; and stir up other hearts to munificence towards the undertaking on which we now enter. Cause many among the brethren to vie in zeal with those who, in the times of old, have founded and endowed in the land of our fathers the seats of learning dedicated to Thee and to the service of Thy Church.

"And grant, O Lord, that we and our descendants to the latest generation, being preserved evermore from the hands of the spoiler, may enjoy these gifts, and pursue our course in confidence and peace.

"Hear us, O Almighty God, we humbly beseech Thee, in these our supplications and prayers, for the sake of our only Meditator and Advocate, Jesus Christ; to whom, with Thee, and the Holy Ghost, the ever adorable Trinity, to whom we dedicate our work, be all honour and glory, for ever and ever. *Amen*.

Upon the brass plate which covered the usual coins and documents was a long Latin inscription, which was admirably read by Chief Justice Robinson. The stone having been laid by the Bishop, he was addressed in a brief but excellent speech by Sir Allan MacNab. Then followed a gracefully written Latin address from the pupils of the Church Grammar School conducted by the Rev. J. G. D. Mackenzie, and read with great correctness by the head pupil, the late John James Bethune. To this the Bishop made an appropriate reply in Latin. In the Bidding Prayer, read by the Archdeacon of York, was this paragraph,—"That there never may be wanting a supply of persons duly qualified to serve God in Church and State, let us pray for a blessing on all Seminaries of sound learning and religious education, especially the Universities of our native country; and, as in duty bound, for the religious foundation of Trinity College."

The very interesting services of the day were concluded by an appropriate Prayer, embodying the Gloria in Excelsis, by the Rev. H. J. Grasett, and the Benediction by the Bishop.

Through the exertions of friends in England, a Provost, and Professors of Classics and Mathematics, were selected, and they arrived in Canada in the autumn of 1851.

On Thursday, 15th January, 1852, Trinity College was formally opened. Divine Service was held in the temporary Chapel, at which there was a large attendance; and this concluded, all proceeded to the Dining Hall of the College, very judiciously arranged for the occasion. The matriculants were admitted with the usual formalities; after which the Bishop delivered an Address, giving a brief history of the whole undertaking, and the reasons which so imperatively led to it. We make from the latter portion of this a few extracts:—

"One of our principal objects in this Institution, will be to bring back to the hearts and affections of our youth the fresh and innocent impressions of early infancy. With what deep emotions do we find the greatest and best of men recalling, in after life, the blessed influences which they imbibed under the paternal roof; the holy truths communicated, and the first faint accents of prayer which a pious and tender mother whispered in their ears, invoking the protection of their God and Saviour before she consigned them to their night's repose. On such sweet and pure recollections they delight to dwell; for at home all our best and holiest charities and affections begin, and from this centre they extend through an ever widening circle. Our desire, then, is to build upon this holy foundation; to form ourselves, as far as possible, into a large household; and keep as near as may be practicable, to the order and economy of a well regulated family. There will be daily and hourly intercourse between the youth and their instructors; reverence for superior age and attainments, and a prompt obedience to all their reasonable commands.

"There will also be among the young men themselves an affectionate brotherhood, confidential and salutary companionship, noble resolutions, aspiring hopes, useful conversation and friendly intimacy, on terms and with an intensity which nothing but a College life will admit.

"In regard to discipline, we cannot surely be required, in

1852, to shew that it is unnecessary: on the contrary, the experience of all ages and countries points out the advantage of subjecting the passionate and enthusiastic period of youth to salutary control, as well as the great difficulty of rendering it effectual."

The Chief Justice, the Hon. J. B. Robinson, followed; and from his admirable address we quote the following striking passages:—

"It is but a few short months since we saw the close of an anxious and painful contest, of which I shall only say that I believe it will some day be acknowledged that it would have been no less for the advantage than the honour of this Province if it had had a different termination. Many who, under the same circumstances, would have felt, not less keenly than your Lordship, the disappointment of long cherished hopes, would have thought themselves well justified if they had then given way to despondency; and they would probably have left to another generation the seemingly hopeless task of endeavouring to procure for the members of our Church in Upper Canada the means of receiving a collegiate education, in halls sanctified by the ministrations of her worship, and within which her faith should be acknowledged, and her doctrines inculcated.

"It has been long ago said, in a noble spirit of philanthropy, that it ought to be the aim of every man, while passing through life to leave behind him some enduring proof that he has not lived in vain; some useful monument of his labours, by which his name may be favourably known to future generations. We thankfully acknowledge that your Lordship, standing under the roof of Trinity College, and in the presence of its duly appointed Professors, has fully acquitted yourself of this debt to posterity, while it is at the same time our peculiar advantage to know that as failures have not deterred, so success will not slacken your services in this good cause. There is no one, we are convinced, who can be so influential as your Lordship in whatever remains to be done for placing this institution on a secure and adequate foundation; nor is there one of whom all the friends of the

Church can say, with so much reason, that they are sure his utmost exertions will, to his latest moment, be devoted to its service.

"Ours is no new faith. It is not from the Reformation that the Church of England dates her existence. We are not separated from other Christian communities in consequence of any recent adoption on our part of a doubtful interpretation of some text of Scripture, or any modern scruple in regard to forms. Nothing else that we most fondly venerate,—not the glorious flag of England, nor the great Charter of our liberties, has, from its antiquity, so strong a claim to our devotion as the Church. It is the Church which, from age to age, the Sovereign has sworn to support; centuries have passed since holy martyrs have perished at the stake, rather than deny her doctrines; and the soil of England is hallowed by the dust of countless worthies who have sunk to their rest professing her creed, and invoking blessings on her labours, after lives illustrated by piety and learning, and devoted in the purest spirit to the welfare of mankind.

"May the honour be conceded to Trinity College, in the progress of time, of having produced men who, by their learning and virtues, may establish as strong a claim to the grateful admiration of posterity."

From the Address of of the Archdeacon of York, who followed the Chief Justice, we quote a few extracts:—

"Apart from the paramount claims of heavenly truths, which of right demands the devout attention of every baptized Christian, we can foresee the highest practical benefits to society as the result of training in an Institution like this. The teaching of an authorized ministry will thus, in the leading and most influential classes of society, have a kindly and well-prepared soil to work upon; and the claims of our holy Church will be presented to future generations with more than an hereditary prepossession in its favour. Evangelical Truth would thus be proposed to enlightened disciples; and the tenet of Apostolic Order will be embraced from no mere bias of party, but from a rational and settled conviction.

"And here I may be permitted to express my own high satisfaction in being allowed this day to resign into the hands of accomplished scholars and divines, a trust which, during a period of ten years, I have, as Diocesan Professor of Theology, laboured to discharge, though with the consciousness of many infirmities, yet with fidelity and zeal. My recent charge have become to-day members of this University; and heaven, I trust, will prosper both. Our prayer will be united and earnest, that the pure stream of "sound learning and a religious education" will issue from this University, and water far and wide the waste places of our land. And it will be our prayer that Trinity College will, through all time, attest its Christian character in the successive generations of scholars that shall proceed from its walls; that the banner of its alumni will be in the faith of Christ, and their watchword of duty—'Holiness to the Lord.'"

The following excellent remarks were contained in the address of the Rev. Provost Whitaker, who spoke last:—

"Every Layman amongst us should surely as a Christian, understand the evidences of the Christian faith; and, as a Churchman, the arguments for the peculiarities of doctrine and discipline which distinguish our Church from other religious bodies, in order that he may be prepared to meet both the scoffs of the infidel and the subtle and more specious objections of the separatist. Many, it is to be feared, have concluded that no apology could be offered for the truths of Christianity, only because they were not themselves qualified for being its apologists, or have witnessed with indifference assaults upon the creed or the government of the Church, only because they have never been taught to feel an intelligent interest either in Evangelical Truth, or in Apostolic Order. It is to be hoped that better times are in store for us in this respect. We cannot but rejoice in the increased zeal which the laity are discovering for the welfare of the Church at home; and, as the foundation of this College is a signal proof that a like zeal is felt here, so it is to be hoped that the instruction given in this College may, through God's blessing, be the means of extending among the members of our Church a just appreciation of her claims, and of their duties, in respect of her.

"The foundation of this College is a solemn protest against the separation of religion from education: we have joined together again what others had put asunder, and what, as we believe, God joined together from the beginning; and, in doing this, it becomes us to acknowledge the obligation under which we live to be true to our own professions. They, who advocate truth and right,—especially if it be truth and right divine,—must look to it that they do not this unworthily. We are drawing a line of demarcation between ourselves and others, by inculcating the doctrines of the Christian faith, and by offering the prayers of the Christian Church within these walls; we must be careful, then, that this be no mere formal distinction, but the basis of an essential difference; we must look to it that the doctrines, which we acknowledge, influence our practice,—that our lives be answerable to our prayers.

"A heathen moralist has said,—

> "Quo semel est imbuta, recens servabit odorem
> Testa diu."

And as his maxim is no doubt true, as it is applied by himself to the character of an individual, so doubtless does it also hold good as applied to the character of a community. A society has its youth, and the character then stamped upon it,—the tone then given it,—it will long retain. With us, then, its first teachers and scholars, it rests to give to Trinity College its prescriptive character; to determine what shall be, in greater and in smaller particulars, its recognized standard of morals and of manners; to give a tone to the society which, if high, it may happily be difficult to lower, but which, if low, it must be doubly difficult to raise. Our duty in this regard can be fulfilled only by spontaneous action, by efforts of free-will. Every member of our society must bear in mind that with him it rests to contribute to the common welfare such services as no authority can enjoin, no discipline enforce. By unconstrained acts of deference and obedience towards superiors, of courtesy and kindness to equals and inferiors, must we give expression to those principles which should actuate us as Christian gentlemen."

Thus was Trinity College fairly launched upon its career: this has been of only seventeen years duration; but during this short period, it has had a large share of storm and vicissitude to contend with. We shall pain no one by saying to what these trials are owing; we shall devoutly hope that the worst have been experienced, and that, after all, Trinity College will prove to the Church and to the State all that its founder designed.

CHAPTER XXVII.

Last Contest for the Clergy Reserves.—Settlement of the Question in 1854-5.—The Commutation Scheme.—Synod of 1856, and Episcopal Address.

THE time was now approaching when the Bishop of Toronto was to fight his last battle for the Clergy Reserves, and when the controversy was to close upon a question which had been allowed to disturb the Province for nearly forty years. We have seen the issue of his persevering contest for King's College; in which, with its original features materially changed, there was nevertheless much retained that would remind the world of its being a Christian and a Church Institution. But even this was gone, uprooted wholly; and a new establishment was raised upon its ruins, with a different name and essentially different principles. We do not question the benefit to the country at large of the University of Toronto. The building is most creditable to the Province; and its ample revenues have secured a staff of able and zealous Professors. It is doing all that could be expected, for the intellectual culture of our youth; but, divested of its religious character, it can never have the moral weight and influence possessed by the ancient Universities of our Mother Land. This, however, is the misfortune, rather than the fault, of the authorities of the College. In a Colony, composed of people of all nations and all creeds, there will be an endless variety of opinions; and when the choice lies between no creed and all creeds, it would be wiser, perhaps, to select the former than the latter.

The remnant of our Church property, secured as we thought inalienably by the settlement of 1840, already fully explained, was again in jeopardy: another and a last battle had to be fought for this shred of a goodly inheritance. The Provincial Parliament, elected in 1851, contained a strong element of hostility to the Church of England; and the cry was revived with as much intensity as ever, for the entire alienation of the Clergy Reserves, and the appropriation to secular purposes of whatever they could be made to produce. In the summer of 1852, Mr. Hincks, then in England, addressed a strong letter to the Government of Lord Derby then in power, and urged the passing of a measure by the Imperial Parliament which should authorize the Legislature of Canada to deal unrestrictedly with this property. The writer of this Memoir happened to be in England that summer, and had several conferences with Sir John Pakington, the Colonial Secretary, on the subject of the Clergy Reserves; and in the autumn of that year he published in the *Times* newspaper a full statement of the present condition of the question, and the injustice of any interference with property or moneys absolutely applied by Act of Parliament to the Churches of England and Scotland. He contended that the settlement of 1840 was regarded as a final and irrevocable settlement; and that it was affirmed in the Canadian Legislative Assembly to be so, by Mr. Price, the very gentleman who now moved that such settlement should be reversed. Upon the public mind in England, of Churchmen especially, the impression produced by these statements was highly favourable, and they gained to our cause a large share of the public interest and sympathy.

Nothing could exceed the anxiety of Lord Derby's Government to settle this question on a consistent and equitable basis; and late in the autumn of 1852, Sir John Pakington, in answer to a question from Sir William Molesworth, declared it to be the intention of Her Majesty's Government to bring in a Bill, authorizing the Parliament of Canada to dispose of the Clergy Reserves, but with this restriction,—that the proceeds therefrom, in accordance with the original intention of the grant, should be applied exclusively to the maintenance of religion in that Province. They were to be bound to this; but left free as to the manner in which the distribution of the funds should be made.

A proposal so reasonable, and so just, could hardly have failed of acceptance by the Imperial Parliament; but unhappily, in December, 1852, Lord Derby's administration was overthrown, and the Coalition Government under Lord Aberdeen succeeded. This Government would not adopt the views ennunciated by Sir John Pakington in his reply to Sir William Molesworth ; and, in conferences with the Duke of Newcastle and Mr. Sydney Herbert, the writer of this was assured of their anxious desire to give to the Church in Canada all that she so reasonably claimed; but that as public men they felt it their duty to yield to the Legislature of Canada the unrestricted, unconditional disposal of the Clergy Reserves, and of any revenue they could be made to yield.

Consequent upon this avowed purpose of the Imperial Goverment, there was a wide-spread agitation amongst the friends of the Church in England; and, at every meeting of the Propagation Society, and of its branches throughout the Kingdom, this measure of spoliation was most earnestly deprecated. Petitions were got up in various quarters against this measure, and entrusted to influential members of the Lords and Commons. The late Bishop of Quebec was in England during the winter and spring of 1853, and united very vigorously and heartily in the efforts to secure the rights and claims of the Church in Canada. We had little hope of being successful in the Commons, but had the fullest reliance upon the House of Lords.

I was present myself at the whole debate on the third reading in the House of Commons, and very much surprised at the weakness of the arguments in support of the Government measure. They could not touch the question on any ground of principle, and had to be content with arguments for the *expediency* of the measure they recommended. Mr. Walpole was the best speaker on the side of the Church, and Lord John Russell about the weakest against it; but numbers outweighed the moral strength of our position, and a majority of eighty carried the third reading. It was not long before the Lords passed the measure by a considerable majority also; the Bishop of Oxford, to our intense surprise and sorrow, voting for the Government Bill.

He had spoken in favour of it on the second reading; and this induced me, before it finally came up in the Lords, to address him a letter on the subject,—the publication of a few extracts from which will not, I trust, be considered out of place :—

"Your Lordship, I am bold enough to say, fails in adducing a single argument to shew that the Canadian Legislature have a shadow of right to demand the control of the Clergy Reserves, or a single word to prove that this property is not by law or equity exempt from their jurisdiction by an anterior adjudication and settlement of the whole question. The plea of want of finality in all human legislation, has no moral support: it is begotten generally not by the sense of the right of things, but what a popular and often dangerous impulse may urge: it is one which, if shifted with equal facility to other great questions, must endanger the throne, and threaten destruction to our national faith. The right conceded, in the Constitutional Act of 1791, to the Legislature of Canada to 'vary or repeal' its provisions, was, by the testimony of the Judges of the land, simply prospective; and the self-government, on the larger scale, which of late years has been enjoyed, was conceded *after* the period in which a final, and what was intended to be an irrevocable settlement of this Church question, was made. What becomes, then, of the plea of consistency, so steadily asserted, in throwing this property into their hands? What of the plea of justice, which appears to be the only plausible ground upon which the surrender is proposed to be made?

"*Fiat justitia, ruat cœlum,* is a heathen adage which your Lordship adduces in support of the course which, in this Church question, you have been pleased to pursue. All we ask is the fair, and faithful, and courageous application of that rule. Let justice be done, we say, however terrible the consequences. Let justice be done to the Church and to Protestant Christianity, even if the threat,—which every body knows to be an impracticable threat,—should be carried out, that the Province of Canada will disown the supremacy of this Empire, unless the control of the Clergy Reserves be vested in its Legislature. Let truth prevail, and faith be kept; let truth be maintained, and guarantees be respected, though the enemy should come in like a flood to destroy them all.

"Your Lordship, with that charitable indulgence which befits your station, expresses the hope that, when once the boon of self-government in the disposal of the Clergy Reserves is conceded, the Canadian Legislature will be fair and liberal in their dealing, and assure to the Church the justice that she so rightfully claims. There is just a possibility that it will be so; but the late dealings of that Legislature with Ecclesiastical questions forbids the hope. The Common School Law of Upper Canada, except in the case of Roman Catholics, makes no recognition of religion: only three years ago, a University, after its Royal Charter had been recklessly set at nought, was wholly stripped of its religious character; and the cry in many quarters has long been, that this Church property should be wholly applied to the support of ordinary and secular education. We have little, then, in the past Legislation of the Colony, to encourage the belief that there would be much respect paid, in the future allotment of this property to its first great object,—the dissemination of Christianity.

" The spiritual desolation which looms too distinctly in the future, should this unwise measure be carried out, was experienced in its full bitterness by the Church in the United States after the successful revolt of the Colonies. And if now there is a goodly array of Bishops and Clergy in that vast territory, and many thousands of the Laity who gladly seek their ministrations, let it be recollected that as the consequence of an inadequate stated provision for the support of religion in that country, and the confiscation of much that had been supplied, the members of the Church in the United States number only one twenty-fifth of the whole population. That the Church there has no nationality, no universally felt influence, or expansive power, is further evident from the fact that millions of its inhabitants are the prey of most extravagant sects, and even millions profess no religious faith whatsoever. And this is what is destined for Canada, should the present measure of Government become law."

An elaborate letter upon the whole question of the Clergy Reserves was addressed by the Bishop of Toronto to the Duke of Newcastle. This I had published in London, and circulated generally among the Peers. A pamphlet had previously been published and circulated by myself, giving a brief statement of the present position of the question. Both these were referred to in the course of the debate in the House of Lords; but as neither contained any thing that would be new to the readers of this Memoir, no quotations need be given from them.

In 1854, there was another election in Canada; and, soon after the meeting of Parliament at Quebec, in the autumn of that year, there was a break up of the existing administration, of which Mr. Hincks was a leading member, and a new and coalition Ministry,—the first of the kind attempted in Canada,—was formed under the presidency of Sir Allan MacNab. His principal coadjutor was Mr. Morin; and so the new administration was commonly termed the MacNab–Morin Ministry. Here the question of the Clergy Reserves was very soon taken up; and the Bishop of Toronto felt it his duty to address a strong letter to Mr. Morin, deprecating the threatened secularization of that property. In this letter it was strongly urged, that such dealing with a property set apart for a Protestant Church as was threatened, might come to be extended, by and by, to the possessions of the Romish Church; and that it would be wise in the members of this communion to allow no such precedent to exist for a spoliation which too many were anxious to effect. But, like all foregoing appeals of this character, this letter had little weight with the Ministry or the Legislature. Not that many did not estimate at their right value the honest intentions and weighty arguments of the Bishop; but public opinion was more weighty; and, whether right or wrong, public men must concede to this, or retire from public life.

The Bill for the final secularization of the Clergy Reserves was actively discussed in both Houses of the Legislature, and it was at length carried by considerable majorities. There was a guarantee, as specially provided by the Imperial Act, that the stipends of all Clergymen, and Clergymen's widows, hitherto charged upon the Reserves Fund, should be paid during their respective lives; and a sum was set apart to meet any other personal claims that could fairly be substantiated.

A large array of annuitants was thus presented; and a question arose whether these might not be provided for in a manner less troublesome to the Government, and at the same time more advantageous to the Church. The expedient of a Commutation of life-interest for a sum in bulk,—estimating the value of each life according to recognized and approved rules,—was happily hit upon; and the Government, which had shewn a friendly and liberal spirit throughout, readily acceded to the plan. Instead, then, of the Clergy becoming stipendiaries of the Government as long as they lived, with all the chances of change and loss which in the course of years might occur, a gross sum of £188,342 sterling was received. This amount, however, was not put into the pockets of the Clergy; but it was handed over to the Church Society of the Diocese, to be held in trust by them for the permanent benefit of the Church,—the Society giving to each Clergyman a bond guaranteeing the full amount of his stipend for life. It was also provided in this bond that, when a Clergyman through age, or bodily or mental infirmity, should become incapacitated for duty, his income from this fund should be paid him without abatement as long as he lived.

At the outset of this arrangement it was discovered that the income from the Commutation Fund, just as it then stood, would fall short of the stipulated expenditure by nearly $25,000 per annum; a deficiency which, nothwithstanding the gradual falling-in of lives, must have seriously reduced the principal. The Bishop was on the eve of preparing a Pastoral Address, recommending a generous subscription on the part of the Laity to meet this deficiency; but so many favourable circumstances occurred, and there was so much good management in the investment of the funds, that it became soon apparent that such appeal would be unnecessary. Upwards of £8000, early in 1855, was paid over by the Government as the Church of England's share of the Clergy Reserves Surplus Fund for the past year. The Society for the Propagation of the Gospel voted £7500 sterling in our aid, to be paid by instalments: several of the commuting Clergy, being out of the Diocese, never drew any stipend from this fund; and within a very short time several lives dropped in. From these concurrent circumstances, the income was very soon brought up to the level of the expenditure.

The Bishop, in his Address to the Synod in May, 1856, expressed himself thus on the subject of the Commutation:

> "After the close of the Synod in October, 1854, we were employed in arranging the Commutation, to which the Clergy had, to their lasting honour, given their intelligent and free consent. By this noble and disinterested act, they have merited the gratitude of the Church in Canada for ever, and won for themselves the cordial admiration of true Churchmen throughout the world.
>
> "It had been no easy matter to arrange the numerous details of this great and important measure, and to reduce them to such a shape, for the consideration of the Government, that each might appear in its proper place, and the grounds on which it rested be justly appreciated. Yet this vast labour, requiring so much skill and ability, was, happily for us, willingly and zealously undertaken by the Hon. John Hillyard Cameron; and to him the Church, on this account as well as on many others, is infinitely indebted. But for his steady perseverance, clear intelligence, and untiring patience in examining every application from individuals, as well as bodies, I feel persuaded that the adjustment could not have been so rapidly or so well effected."

In this Address the Bishop recapitulated a portion of his work during the past year:—

> "On the 17th May, 1855," he says, "I commenced my usual Confirmation visits. In this journey I confined myself to what was formerly called the Home District, including the County of Halton. It lasted twenty-four days, during which I visited 44 parishes, and confirmed 946 of our youth of both sexes,—a result very encouraging both in number of parishes and candidates.
>
> "On the 9th July I began my second journey, which continued sixty-four days. On this occasion I visited all the parishes and stations below Toronto, in number 94. The results of my summer's labours were: Confirmations held, 141; number confirmed, 4299.

" Many incidents of interest might be selected from my journals, but I will indulge only in one. On my visit to the Penitentiary at Kingston on Sunday, 5th August, I found that by the laudable exertions of the Rev. Hannibal Mulkins, a great number of prisoners had been prepared for baptism and confirmation. Accordingly, on Sunday morning at 9 o'clock, I was in attendance at the Penitentiary. It appeared that one hour only was allowed, and there was no authority to grant more. Yet by shortening the address, and some alterations of an unimportant character in arranging the baptisms and confirmations, every thing was done in decency and in order, and without the appearance of haste. The number baptized was 60, and the number confirmed 86.

" The spectacle was deeply interesting, and it was hopeful. The numbers speak more impressively than words for the care and assiduity of the Chaplain. Indeed the decent and reverend manner in which they behaved, and the interest they seemed to take in the solemnities, proved that Mr. Mulkins had impressed upon their minds, by sound instruction, the infinite importance of the duties they were now called upon to discharge; and I trust that I am justified in believing that something of the grace prayed for was imparted."

CHAPTER XXVIII.

Division of the Diocese.—Election of the Bishop of Huron.—Visit of the Prince of Wales to Canada.—Election of the Bishop of Ontario.—Synod of 1861.

THE division of the Dioceses had become in many of the Colonies a necessity. Their immense extent rendered a watchful and minute personal superintendence impossible; and for this cause even the ordinary routine of episcopal duties could not without difficulty be performed. The expanse of country to be traversed occupied a large amount of time that might be more profitably expended; and long journeys in all weathers, and over the most primitive of roads, and sometimes across rough waters in frail vessels, prematurely wore out the energies of valuable men.

Such division, so imperatively called for, had, on this continent, been first effected in the Lower or Maritime Provinces. There the ancient Diocese of Nova Scotia had Newfoundland and the Bermudas detached from it on the one side, and New Brunswick on the other; three Sees being thus constituted out of one. In 1839, a division of the vast Diocese of Quebec, extending from Sandwich to Gaspé, was commenced by setting off Upper Canada into the See of Toronto; and the subdivision of these began with the establishment, within the former, of the Diocese of Montreal in 1850. During the same year the Bishop of Toronto proposed a corresponding division of his own Diocese; and laid before the Archbishop of Canterbury a plan for the formation of a new Diocese east and west of

Toronto, and suggesting the erection of a special Bishopric for the Indian country, to be called the Diocese of St. Mary.

It had been the desire of the Bishop to create first the Diocese on the east of Toronto, with Kingston as its centre; because, in his judgment, it had a prior claim, as comprising the older settlements, and also because the western division was less distant, and more easy of access. It was hoped, too, that a grant from the Colonial Bishopries Fund, raised in England, would be made to that proposed Diocese, as the subject had been brought before the great Church Societies on several former occasions, and favourably entertained. But no aid, it was discovered could be obtained from that source; and the intended new Dioceses must each raise an Endowment for themselves. This was fixed at £10,000 currency, that an income of at least £600 per annum might be secured to each of the future Bishops; and so soon as it could be ascertained that this amount was secured, the Imperial Government would sanction the erection of the new Diocese, and a Royal Mandate be issued for the consecration of the Bishop elected. It was, on all hands, thought not unreasonable that where Dioceses furnished the endowment, they should have the privilege of electing their own Bishops.

In the mean time, the Bishop of Toronto placed his resignation of the east and west portions of his Diocese in the hands of the Archbishop of Canterbury, to be used as soon as the new Bishops should be appointed to relieve him. In 1857, the Synod of Toronto established a canon providing for the election of Bishops, which should be applicable to all future appointments.

The western division, though later in the field, outstripped the eastern in the raising of an endowment; and, in the spring of 1857, it was announced that the required sum of 40,000 dollars was there secured, and that they were prepared for the appointment of a Bishop. The election of the Rev. Dr. Cronyn to this office in July of that year is so happily described by the Bishop of Toronto that we prefer giving the narrative in his own words, as addressed to the Synod of his Diocese in 1858 :—

"Soon after the adjournment of the Synod last year, it became my duty to call together the Clergy and Delegates of the new Diocese of Huron for, the purpose of electing their Bishop. Such an assembly, and for such a purpose, will mark a new era in our ecclesiastical history. It indeed presented a scene of deep interest, and one which stands without a parallel since the first ages of the Church. For, although, in the primitive times, to elect the Bishop was the rule, corruption had crept in and had grown so general and inveterate, that the manner of choice became not only obsolete but almost forgotten. Its resuscitation therefore, excited wonder and astonishment, and offended many as if it had been a new and unauthorized thing. To behold an aged Bishop, in this remote corner of the world, gathering around him his elders, his clergy, and his lay brethren, for the purpose of choosing a man well qualified to fill the high and holy office of Bishop, according to Apostolic usage, by the willing testimony of the Clergy and suffrages of the people, was surely a spectacle which could not fail, in its noble simplicity and beauty, to make abiding impressions, which exterior pomp and magnificence could never equal.

"The proceedings were conducted with becoming solemnity; and, though of the most exciting character, the choice was made in a manner worthy of the occasion, and honourable to all concerned. No sooner was the name of the successful candidate announced by the presiding Bishop, than all rival feelings vanished away, and a unanimous vote confirmed the choice of the Clergy and Lay Delegates. It was refreshing to witness the triumph of Christian unity and love, which threw to the winds all the arguments against the free and honest choice of Bishops, which the narrow selfishness of many centuries had mustered up.

"The Bishop-elect proceeded to England, where he was received with much kindness and consideration; and having been consecrated at Lambeth by his Grace the Archbishop of Canterbury, has lately returned to enter upon the important duties of his Apostolic office. If separated from him in body we are still more united in soul : he is a son of full age gone to preside over his own household, and to cultivate his allotted portion of the Lord's vineyard,—not to become a stranger, but still to remain our friend and brother, provoking us to good works, and looking back occasionally, with a yearning spirit, to his former associates."

The usual Confirmation tours were regularly made by the Bishop of Toronto, as in former years; but as the most noticeable incidents in the progress of these journeys have already been adduced, it would not be desired by the readers of this work that there should be any further record of events and circumstances connected with such tours, not essentially differing from those already laid before them.

The separation of the Diocese of Huron from that of Toronto necessitated a division of the ecclesiastical funds, which had hitherto been common to both, on a fair and equitable basis. That a distribution might be effected in which both parties would have confidence, the late Chief Justice Sir James B. Macaulay, consented to act with the Bishops of Toronto and Huron in settling the terms and details of such distribution. Sir James Macaulay had been one of the pupils of the late Bishop, at Cornwall, and soon after the completion of his education entered the Army. On the restoration of peace, he retired from the military profession, and applied himself with great assiduity to the study of the Law. Without brilliancy of talent, he had great application and soon rose to distinction in his new profession. His honourable mind and unbending integrity won the respect and confidence of all who knew him; and it was felt that a happy choice had been made when he consented to unite in the "Award" between the Dioceses which has since borne his name.

This Award, providing for a corresponding distribution of funds with the Eastern Diocese so soon as this should be formed, was formally subscribed by the parties concerned, on the 29th September, 1859, and assented to, and adopted by, the Church Societies of the existing Dioceses, and it became a law of the Church in Western Canada. By the arrangement thus concluded, it was provided that the commutation of the Bishop, and the Archdeacons of Kingston and York, should, when it lapsed by their respective deaths to the general fund, be made available to the augmentation of the Episcopal income in each of the three Dioceses, and for providing a moderate stipend to an Archdeacon in each. This was originally the suggestion of Sir James Macaulay; and its adoption gives £400 per annum to each of the three Bishops, in addition to the income derived from the Endowment fund, and £100 per annum to an Archdeacon in each Diocese. Where it was thought advisable to appoint two Archdeacons in a Diocese, it has been amicably arranged that this amount should be divided equally between them.

The most memorable event in the year 1860 was the visit of the Prince of Wales to Canada; whose arrival in Toronto took place early in September of that year. A special Synod was assembled to present an Address to his Royal Highness; and the members of Synod headed by the Bishop, and accompanied by several Clergymen from the United States, attended the levee. It was pleasing to witness the delight they manifested at being permitted to pay this respect to the heir of the British throne, and the son of a Queen who is revered and admired all the world over. The Address adopted by the Synod was read by the Bishop; and his Royal Highness in clear and unembarrassed tones replied as follows:—

"I am grateful for the assurances of your loyalty to the Queen, and for the welcome to myself conveyed in your address.

"I am a member of the Church of England, and as such I rejoice to meet in this distant land, and in so important a Diocese, the representatives of that venerable body in whose creed I have been nurtured, and have lived.

"I trust that Almighty God will guide your efforts to maintain the efficiency of the Church under the guidance of the venerable Prelate who has so long watched over you in this Diocese."

The reception of His Royal Highness was everywhere most enthusiastic; the citizens of the United States vieing with British subjects in paying honour to this heir of royalty. The gentle and unassuming manners of the youthful Prince added much to the warmth and affection of the reception he experienced. He attended Divine service at Toronto in the Cathedral of St. James, on Sunday, the 9th September, and was met in the porch of the Church on entering by the Bishop and Clergy, drawn up in two lines. On passing through, the Prince turned aside to shake hands with the Bishop, and on entering, he was followed by the procession of Bishop and Clergy. The Church was densely crowded, but every thing was conducted with great order and decorum; anything like a tumultuous and disorderly rushing in having been guarded against by the issue of tickets of admission to such as were not pewholders. The Bishop preached from this striking and appropriate text, (Psalm lxii. 1.) "Give the king thy judgments, O God, and thy righteousness unto the king's son." The treatment of the subject was general, and there was a careful abstinence from any personal allusion to the Prince.

The following year, 1861, was chiefly remarkable for the separation of the Eastern portion of the Province from the Diocese of Toronto, and its constitution into a new See, designated the Bishopric of Ontario. His Lordship alluded to this happy consummation in his address to the Synod of Toronto, which met about a fortnight after :—

> "I have now the pleasure to announce to you the final separation of the eastern portion of this Diocese by the election of its Bishop, and that it now forms the Diocese of Ontario.
>
> "This completes the plan which I submitted to the Imperial Government in 1850, and establishes three compact and equal Sees out of the former Diocese of Toronto ; nor will they be too extensive for the superintendence and government of an active Bishop for many years to come.
>
> "The final accomplishment of so great a work has not been brought about without much watchfulness, labour, and anxiety, and the continued effort of eleven years ; but all has been amply recompensed by the successful result. And have we not cause, my brethren, to rejoice in beholding three active Prelates, instead of one, cultivating the same vineyard, and in gratefully anticipating the accelerating progress of Christ's kingdom in this favoured land. It is true, the plan of creating three Dioceses out of one was at first lightly thought of by the many, as other plans of mine have sometimes been ; but I was encouraged by the few. We had faith, and felt that the greatest works and most useful designs are in general effected by patient perseverance,—a perseverance going steadily forward in hope, and ever keeping the desired object in view ; and, instead of quailing at opposition and disappointments, breasting them with increasing vigour, and never cherishing a doubt of a prosperous result. To succeed in all valuable and important undertakings requires constant efforts, watching events, and never permitting a favourable opportunity to pass unimproved."

During this Synod there was much discussion, and warm expressions of feeling, in regard to Trinity College, with the teaching of which the Bishop of Huron had, in very strong terms, expressed his dissatisfaction. We do not desire to repeat what may be a source of irritation, and effect no possible good. Suffice it to say that the Synod affirmed by a very large majority their confidence in the teaching of Trinity College, and their desire that it should meet with general support. The controversy, however, did not cease then: it was often revived, and assumed at times large and unhappy proportions. Yet as there has now been for some years a lull in the storm, and strong and angry feelings appear to be dying out, we are correct, we trust, in believing that, after all, there will be no renewal of the strife, and that this child of the old age of the late revered Bishop, as it has not inaptly been termed, will be suffered to pursue its course in peace, and gain the hold upon the Church and the country to which, we think, it is entitled.

CHAPTER XXIX.

Further efforts in England on behalf of Trinity College.—Death of Chief Justice Robinson.—Movement in Synod for a Coadjutor Bishop, and passing of a Canon for his appointment.—Death of Mrs. Strachan.

TRINITY COLLEGE, in addition to the trials and discouragements already referred to, had occasionally its financial difficulties. The site was procured, and the buildings erected, through private benefactions; and for its support from year to year, it had to depend mainly upon the fees of the Students who attended it. It had, however, an income irrespective of these, of £1200 currency per annum, which sum had been allotted to it, with the sanction of the Society for the Propagation of the Gospel, from the Clergy Reserves Fund. This annual amount was secured to it at the time the Commutation with the Clergy was effected.

For a few years, up to 1868 inclusive, it received from the Provincial Legislature, as other collegiate institutions did, a grant of $5000 per annum,—a grant which, we think, has been very unjustly withheld from the educationa institutions of the Province. All the money derived from the sale of the Clergy Reserves, after existing claims and charges were met, ought to have been applied to the diffusion of education, and to purposes of charity; not a penny of it should have been diverted to such secular uses as the improvement of roads and the construction of bridges. It should have been sacredly set apart for the moral and intellectual training of our youth, and for the relief of that physical distress in every shape, from which no country is exempt. With all the unrighteousness attending the spoliation of the Irish Church, there is this redeeming feature,—that every shilling of available funds derived from that sequestered property is to be applied to alleviating the miseries, and relieving the wants, of the afflicted and poor.

It is not too much, then, to demand the exercise of the same reasonable justice here; let grants to educational institutions be chargeable upon the fund originally designed for sacred uses; and let posterity, in this shape, feel the benefit of a gift which was never designed to be absorbed by the present generation, but to be a boon and a blessing to the Province for all time to come. If a Church has been disendowed, let there be a recognition of a benefit from the spoils, in all future generations.

But as the exercise of a just dealing like this was not to be relied upon, an effort had to be made for improving the finances of Trinity College, and another appeal to the generosity of our friends in the Mother Country was therefore determined upon.

These repeated appeals to our Mother Country for aid in our Church work,—and a Church College must be reckoned part of this work,—are not so unreasonable as at first sight they may appear. Our Church population is largely composed of emigrants from England and Ireland, a very considerable number of whom have not the means of providing religious instruction and religious ministrations for themselves. If, therefore, the Imperial Government did not feel themselves justified in continuing the small amount of aid for this purpose, which they had formerly supplied to the North American Colonies through the Society for the Propagation of the Gospel, it ought not to be regarded as unfair that we should apply to individuals in the Mother Country for the aid which the Government refused, in maintaining amongst such emigrants the faith and worship of their fathers.

Again, through the pious foresight of a religious King, a provision had been made in this Province for the perpetual support of that faith and worship which is established in the Mother Country. It was the Parliament of the Mother Country which gave to our Legislature the power to alienate that property from its original intent, and apply it to the lowest and commonest of secular uses. Being thus in a manner responsible for the heavy loss the Church in this Province has sustained, the wealthier inhabitants of the Mother Country ought not,—and, we believe, they do not, —grudge to this Colony, any aid for religious objects which it is in their power to bestow.

In a conversation had with the late Lord Herbert, when this measure of spoliation was about to be introduced by the Imperial Government and he felt himself constrained to avow that he must, as a statesman, support the unrighteous measure, he, of his own accord, declared with energy and feeling,—"you will now have a strong ground for appealing to the people of this country for aid in your religious enterprises, and, I am persuaded, they will meet your applications with all the liberality you can so fairly and justly claim."

From such considerations, we could waive our natural feelings of delicacy in sending another delegation to England for the augmentation of the finances of Trinity College. A happier choice for this mission could not have been made than the Rev. Dr. MacMurray, the worthy Rector of Niagara; who, from the unaffected zeal with which he pursued his work, combined with a frankness and geniality of manner which amounts to a charm, won the regard, and, we may say, love, of the highest and lowest in the United Kingdom. His mission was attended with very satisfactory results, though these might not correspond with the cordiality and warmth with which he was so universally received; and had he been permitted to remain long enough to have completed the circuit of England, probably half as much more would have been added to the £4000 he had succeeded in obtaining. Dr. MacMurray has left such an impression upon the minds and affections of all classes in England, that we must hope he will not hesitate to render such services again, if, for some great Diocesan object, it should be felt desirable and perhaps necessary to solicit them.

The year 1863 was, at its opening, a very gloomy one to our late venerated Bishop; for, in the first month of that year, he was deprived by death of one whom, we may say, he had brought up, whose bright and unsullied career he had watched with a parent's interest, and for whom to the last he felt a parent's affection,—we mean, the late Sir John Beverley Robinson, Chief Justice of Upper Canada. The sterling and brilliant qualities of this estimable man, it is not necessary to dwell upon here; especially as we have reason to believe that friends are engaged in preparing a Memoir of his life. We shall venture, however, to repeat in these pages what it was my privilege to say of him in addressing the Students of Trinity College soon after his decease :—

"On this occasion, it is impossible to withhold some allusion to an event of recent occurrence,—the cause of profound sorrow throughout the Province at large, and an irreparable loss to this College; I mean its late excellent and distinguished Chancellor. An acquaintance of more than forty years with this invaluable man, has been all along attended with the one unchanged feeling of respect and admiration: nothing, in that long interval, ever arose to check or alter this sentiment. The eloquent Barrister in youth, he was the dignified and upright Judge in mature age. The steady adherent to the principles and duties of the Church in early life, he upheld and maintained them, with unabated devotion, in advanced age. A stedfast friend in those days when the feelings were warmest and the spirits most buoyant, he shewed himself the same consistent friend when the energies were dulled by the gathering cares of life, and the romance of its passions and hopes had died away.

"Born with high natural gifts,—a pleasing person, winning address, quick apprehension, and an even cheerfulness, —he cultivated them all from a deep and conscientious sense of the duties he owed to his fellow-men, and to his God. To the last he toiled with, and manifested the full fruit of, the many talents with which the Almighty had endued him.

"We have lost in him a most valuable public man, and an ornament and charm of the social circle; an accomplished gentleman and a devout Christian. His, too, was a career singularly void of ostentation. If he had ambition, —and none within proper limits should be without it,— it was never prominently developed. If there was the not unnatural desire of the commendation of the world, and of its just appreciation of worth, it was a feeling hardly perceptible,—never ostentatiously displayed.

"His is an irreparable loss in times much more artificial than when his character was moulded; in times when public men of prominence and mark are exposed to shifts and artifices, which were not usual or necessary when his principles and habits of life were formed. He was amongst the last links with an age and generation, when there was more of the genuine simplicity of thought and action than the spirit of the present times seems to allow.

"But in mourning over our bereavement, let us be stimulated by his example. It is a valuable one to those who are still in youth, with the world's hopes and trials all before them; for in early life he had to surmount many difficulties to gain the eminence of honour and usefulness he afterwards reached. And it is valuable to those who see in him one who, through patient industry and unflinching integrity, has lived blessing, and blessed, by the generations through which he passed.

"His was a bright morning; and, after the inevitable storms and troubles of the after day, a serene and unclouded evening,—harbinger, let us believe, of that peace which, in the kingdom of glory, shall be perpetual and unbroken."

During the Synod of 1863, the question of the appointment of a Coadjutor to the Bishop of Toronto, now in his eighty-sixth year, was, for the first time, publicly referred to. His Lordship expressed his willingness to accede to such an appointment, so soon as it could with propriety be made; desiring that, if it were possible, a selection should be made agreeable to his personal feelings and wishes; but not unwilling to acquiesce in any arrangement that might be deemed beneficial to the Church.

Early in 1864, he referred, in his private letters, to his deafness and failing sight, and his apprehension that he should soon be totally useless. "This apprehension," he said, "alarms me not a little, and is a trouble I did not anticipate. Indeed I was beginning to consider the possibility of Confirmation visitations next summer; not that I have given them up, nor will I to the very last."

Towards the close of that year, he writes, "My own position will soon demand my serious attention. So long as the episcopal endowment remains incomplete, and that I can discharge the duties, matters may proceed as they do; but I begin to dread the Confirmation journeys. * * * The subject is painful, and, at present, I shall say no more."

An opening was thus given for the free and friendly discussion of the subject at various opportunities; and he readily consented to the adoption of a Canon at the Synod of 1865, providing for the election of a Coadjutor Bishop.

In the autumn of 1865, the Bishop experienced the heaviest domestic affliction which, amidst his many trials and bereavements, it was the will of Providence he should endure. He was deprived of his excellent wife, his companion in joy and sorrow through a period of fifty-eight years. Mrs. Strachan, who had also reached a good old age, had been for several years in failing health; but, at the last, worn out with many ailments, died peacefully and without pain, in her eighty-first year.

She was an admirable wife, and a most tender and indulgent mother; a warm friend, with strong sympathies for the afflicted, and very generous to the poor. Amongst the educated and refined there will not unfrequently be instances of pecuniary straitness and distress; and there was no one who alleviated these peculiar and trying cases with more delicacy and tenderness than the good and gentle Mrs. Strachan.

Under the feelings which this bereavement awakened, he wrote, during the following Christmas week, a letter which we may venture to publish,—developing, as it does, the chastened spirit under the softening, mellowing influence of age:—

"Your affectionate letter has done me much good, as indeed all your letters do. I still feel sadly unhinged by my afflicting bereavement.

"You do well to remind me of the glorious privilege which we all enjoy at this season, and trustfully ought we to congratulate one another on its annual return. Nor ought I to forget the special blessings which God has vouchsafed me,—a long life of almost uninterrupted strong health and vigour, and a general absence from infirmity of body or of mind. These are all precious gifts, for which I can never be sufficiently thankful; and I must try to be so. I have employed them, I trust, not ungratefully: my disposition has always been to look at the bright aspect of what has befallen me, and to fight against murmuring and discontent.

"Doubtless, the world is, in one sense, a wicked world, as the Bible tell us. But the beauty in which it was created, has not been altogether defaced: it has still its fair aspects; and, were there not, on the whole more, good than evil, it could not have continued.

"I hope and trust that the state of the Church is improving. It is, indeed, all but as good as we can expect, considering the poverty it has to struggle with, and the many difficulties it has to contend against. It is satisfactory, however, to feel that we are labouring hard to find remedies for the obstructions that are in our way, although we may never be able to surmount them all; nor perhaps is it intended. The life of the Church of God has ever been a life of labour and struggle; and it must always continue so, for her rest is not here. Yet we can, by our own exertions, with God's blessing, moderate the pressure of many annoyances; and we could introduce many improvements, as, I trust, we have for some time past, been successfully doing."

He expressed himself, in the same letter, as much affected by a remark of Dr. Pusey at a meeting of a Church Congress, that "we should begin to collect and consider all the points about which we agree, instead of all the time contending about those on which we differ, and endeavour, if possible, to form a basis on the points on which we are all at one, and examine carefully whether such basis might not be gradually extended. * * * I believe, (he adds,) that all who impartially study their own hearts would soon perceive that there was no true ground for division and animosity, but much for unity and love; and, following up our inquiries in this spirit, all serious difficulties would gradually disappear, and all our waywardness give place to candour and good will."

CHAPTER XXX.

Synods of 1866, and Election of Coadjutor Bishop.—Synod of 1867.—Sickness and Death of the Bishop.

WE detailed, in its place, the vigour, activity, and courage displayed by the late Bishop of Toronto, when, during the War with the United States in 1812 and following years, the town of York, now Toronto, was captured. The following remarks on the Fenian Raid in 1866, contained in his Address to the Synod of that year, are characteristic:—

"From the general excitement which pervaded the whole Province, as the usual time of the meeting of Synod approached, it was suggested to me to postpone its assembling for a short period till the commotion had in some degree subsided, because many of the Lay Delegates would be otherwise engaged. This appeared so reasonable that I willingly acquiesced; and the more readily, because I felt assured, from past experience, that the Canadas were able not only to protect themselves, but to punish every hostile invader. And, accordingly, the whole strength of the two Provinces flew to arms, as one man, at the first call of the Government, and the enthusiasm of former times re-appeared in all its ancient lustre. It was a glorious spectacle, ever to be remembered and imitated, should occasion arise.

"This is indeed a most painful subject; for bad as the world may be, I verily believe that history can scarcely furnish any similar example of men pretending to civilization attacking a quiet, inoffensive people, who had never injured them in the slightest degree, in a manner so brutal and atrocious; and although it is our duty to rejoice for our deliverance, yet we have deeply to deplore that our success has been purchased at an inestimable price, even the blood of many of our noblest defenders, every one of whom was far more precious than ten thousand Fenian murderers and marauders."

On the subject of the appointment of a Coadjutor, the Bishop, at the conclusion of his Address, expressed himself as follows:—

"I have been considering with much anxiety, and not, I trust, without the invocation of the Divine guidance, how soon I ought to avail myself of the provisions of the Canon passed, at the last meeting of Synod, for the election of a Coadjutor or Suffragan Bishop; which Canon is to receive confirmation at our present session."

"Mingled feelings and anxieties,—the deepest and strongest having reference to the welfare of our beloved Church,—have affected me, in contemplating the step that should be taken, in view of the intent and purport of that Canon. In regarding, then, what I deem the best interests of the Diocese and the Church at large, I feel constrained to avail myself of its provisions, as soon as it is confirmed, and to request that the election of a Coadjutor Bishop be proceeded with, as soon as the constitution and rules of the Synod will permit. The weight of years, and the infirmities they bring, move me to announce this decision; for although equal to some duties, still there are others of paramount importance which I am warned not again to attempt.

"Before we close the session, we shall probably be empowered to fix the period at which that solemn duty is to be entered upon. Entreating, my brethren of the Clergy and Laity, your thoughtful and prayerful consideration of the duties that will then have to be discharged, and that you would, in your quiet deliberations, regard the interests of God's Church in this land as paramount to every other influence, I have only to request that you will now enter upon the duties immediately before you with that candour, zeal, and concord, which has in all past times characterized the proceedings of this Synod."

The Canon above referred to was, after some discussion, confirmed, and consequently became law; and before the Synod closed, the 19th September following was appointed as the day upon which a special Synod was to be held for the election of a Coadjutor. On their meeting on the day appointed, the Bishop thus addressed them:—

"I meet you to-day upon an occasion of great interest and solemnity; and we all approach it, I trust, with befitting feelings. In delegating to other hands, as I am about to do, a large share of the important duties which, during rather more than twenty-seven years, I have been endeavouring to the best of my ability to discharge, I cannot but feel,—as I am sure you feel yourselves,—the grave responsibility which is thrown upon you, in providing one who shall undertake this high and arduous office. There will be, in such a case, personal feelings and predilections, and prejudices, too, which it may not be altogether possible to suppress; but all must yield to one absorbing obligation,—duty to God's Church. From Christian ministers and Christian men, nothing individual, nothing selfish, must be allowed to interfere with this.

"I pray you then, my brethren, to come to the exercise of this responsibility and solemn trust with singleness of purpose, with unbiassed minds, with calm and thoughtful feelings. Ask earnestly for heavenly direction before you enter upon this sacred duty: regard as a first obligation the welfare of God's Church, and act as you think will best promote its growth, and purity, and expansion in this land."

The subsequent proceedings,—the progress and results of this election,—are so fully detailed in the Journal of the proceedings of that session, and are so well remembered, that any special account of them is unnecessary here. The number of Clergy and Laity present being unusually large,—109 Clergymen having been in attendance on the first day, and 97 parishes, each represented by two or three delegates, having voted,—the election itself was conducted in the Cathedral Church of St. James. Nothing could exceed the order and solemnity of the whole proceedings; nothing in the whole course of them occurred, inconsistent with the sacredness of the place, and the graveness of the duty. There was the development, of course, of strong and steady partialities; but no semblance of acrimony or unseemly strife. The result was not reached until 10 o'clock on the night of Friday, the 21st; and when this result was thus proclaimed by the Bishop, it was with the very generous acquiescence of the Clergy and Laity present, and their very general and kind congratulations to him on whom the choice had fallen :—

> "My reverend brethren, and gentlemen of the Laity, I am greatly gratified to hear that the selection of a Coadjutor Bishop has been made. I congratulate the whole Diocese as well as the Church on the way in which the business has been conducted in this holy edifice, and with great gladness of heart, I now declare, in all your hearing, that the Venerable Archdeacon Alexander Neil Bethune has been elected Coadjutor Bishop of the Diocese of Toronto; and I hope that his future life will be what his past has been,—just, and holy, and upright, and, in every respect, worthy of the high station to which he has been called."

The application for the Queen's Mandate for Consecration, according to custom, was made by the Metropolitan of the Province, then in England; but, after some deliberation, it was stated by the Earl of Carnarvon, Secretary of State for the Colonies, that such Mandate could not be granted by Her Majesty. His Lordship said, "as the intervention of the Crown is not legally required, either to give to the Archdeacon of Toronto the intended jurisdiction, or to authorize his consecration to the office of Bishop, it would not appear that the proposed Mandate could have any legal effect; and, under such circumstances, it would hardly be consistent with the dignity of the Crown, that Her Majesty should be advised to issue such Mandate. It will thus rest with yourself and the other Bishops of Canada, and will be in your power, under the Canadian Acts of 19 and 20 Victoria, cap. 141, and 22 Victoria, cap. 139, to determine, without hindrance or assistance from the Royal Prerogative, in what manner the Consecration of the Bishop of Niagara shall be effected."

The Metropolitan, therefore, transmitted to the Bishop of Toronto, as senior Bishop of the Province, a commission authorizing him to proceed to the Consecration of the Bishop-elect, who, as Coadjutor, was to possess the title of Bishop of Niagara. The Consecration took place on Friday, 25th January, 1867, being the Feast of the Conversion of St. Paul; the presiding Bishop, and Consecrator, being assisted by the Bishops of Huron and Ontario, and by Bishops McCoskry and Coxe of the United States. The Cathedral was filled to its utmost capacity, and the whole service was most impressive. The preacher selected for the occasion was the Venerable Archdeacon Patton, an old and intimate friend of the Bishop-elect.

There was a marked sense of relief in the mind of the aged Bishop, when this solemn ceremonial was happily over; he felt and expressed much comfort that he could now delegate to another the onerous and important duties, which he confessed he could no longer discharge with satisfaction to himself. He attended the Synod at their meeting in June, 1867, but delegated all his duties, including the opening address, to his Coadjutor; and by the latter an Ordination was held early in the spring, and another in the summer of that year. Extensive Confirmation tours were also made, occupying about ten weeks, and resulting in the admission of 2230 persons to that rite.

The memorable Pan-Anglical Conference of Bishops was held at Lambeth Palace, on the 24th September of this year; and this the Bishop of Toronto was, of course, invited by the Archbishop of Canterbury to attend.

In replying to this invitation, he addressed the Archbishop as follows:—

"I have the honour to acknowledge your Grace's letter of the 22nd February, inviting me to unite with the other Prelates of our Anglican communion in a Conference to be holden at Lambeth Palace, on the 24th September next.

"Never probably since the era of the General Councils of the Primitive Church, would a more interesting and important assemblage of the Prelates of the Christian communion have been held than the meeting which is now proposed. There never was a time when the hierarchy of the Church exhibited a larger array of piety, talent, and zeal in its members; and it must be felt by all that the deliberations of such a body will be fraught with the happiest consequences to the Christian Church at large, and to our branch of it in particular.

"With these convictions, it grieves me much to say that to myself,—just entering upon the ninetieth year of my age,—the gratification of joining in this most interesting meeting will be impossible. Your Grace, therefore, will kindly hold me excused, on this ground, from attending: none other than this would allow me to be absent.

"But if not present in person, I shall,—if spared so long,—be with you in spirit; and my assiduous prayer shall be, that the Almighty and all-wise God may vouchsafe an abundant blessing upon your deliberations."

The writer of this left for England to attend this Conference the last week in August; and on parting with the Bishop discerned nothing, in the state of his health, to awaken the apprehension that he should never meet him in life again. It is true there had been some alarming signs of failing strength; and in the previous month he had had an attack which prostrated him very much, and the recurrence of which, it was thought, must prove fatal. He was cheery and hopeful, however, at the time of that parting; and urged in a playful way, that the absence of his Coadjutor must not exceed two months. "Mind," he smilingly said, "I only allow you to be away two months."

Sunday, 19th October, was the last occasion on which he attended at the Cathedral. He was slightly ill during the service, but rallied before its close; and, as if there was on his mind a presentiment that he was never to be there again, he bade good-bye to all the attendants of the Church, specially requesting that none might be overlooked. One by one he shook hands with them all, and prayed that God would bless them.

He was restless and disconcerted the following days, and on Thursday was taken so seriously ill, that much alarm was felt; and although he subsequently rallied a little, the opinion of the medical men in attendance was that he could not long survive. The strength of his robust constitution was evidently worn out; and there were signs, not to be mistaken, that its dissolution was not far distant. There were returns of vigour and spirit, after intervals of weakness and prostration, but these were the fitful struggles of declining nature,—the rise and sinking of the flickering lamp of life. The mind, too, was affected by the weakness of the body: there were wanderings of thought, and words without coherence. There would be a flitting from the past to the present,—from the incidents of years long gone to events of recent occurrence; and the impressions those memories awakened expressed in hurried words, and rapid transition from one subject to another. There was, too, the frequent recitation of fragments of psalms and hymns; the broken utterances of prayer; and at times, in firm voice, the repetition of portions of the Creed.

On the evening of Thursday, the 31st October, the Holy Communion was administered to him by his friend and Chaplain, the Rector of the Parish; and then, as all through his illness, every affectionate, soothing, watchful attention was exerted to give ease and comfort to his last hours. The pulsation became gradually weaker, and, at three o'clock in the morning of November 1st, All Saint's Day, he breathed his last,—his spirit flown to the company of those who had toiled through life for the same adorable Master,—another in the throng of that great "cloud of witnesses," who are waiting their reward on the Judgment Day.

CHAPTER XXXI.

The Funeral.—Characteristics and Recollections.—Conclusion.

THE writer of this endeavoured to fulfil his promise to reach Toronto in two months from the day of his sailing from Quebec; and he left Liverpool in time to effect this. But a slow-sailing steamer was, for that trip, made to take the place of the one of greater speed which should have sailed, but unfortunately had been crippled on her homeward voyage and was laid up for repairs. On this account, and with constant and heavy head winds, the passage was a few days longer than the ordinary ones; and he missed reaching Toronto in time to take a last leave of his venerated friend. He had the melancholy gratification, however, of witnessing his calm features in the repose of death,—not a line or expression of the well-known face apparently altered; but like one who had yielded up his last breath in cheerful contentment that his work was done, and that he was called upon to face a Master whom he had tried faithfully to serve, but on whose mercy and merits alone he after all relied.

The funeral was fixed for Tuesday, the 5th November; and, by universal desire, it was made a public one. Professional men of all orders,—the Judges and leading men of the Bar; the Physicians of the town; a large gathering of the Clergy from all quarters of the Diocese, including very many of other religious communions; of the Military, Hussars and foot-soldiers; the members of the City Corporation; the officers and members of the various Societies of the town; and others, of all conditions and persuasions, —formed the vast procession from his late residence to the Cathedral of St. James. The Church was darkened, and dimly lit with gas; and, as the great mass wound slowly in, the organ pouring forth soft and mournful strains, the scene was indescribably solemn. In keeping with the deep gloom of the building, was the drapery of mourning all around; and, in the vast throng within, there was not, we believe, one heart untouched by the imposing, impressive burial-service, read with a calm distinctness by the Dean. His remains were interred in a vault, expressly constructed for the purpose, beneath the chancel, and as near as possible to the spot where he was wont to sit within the rails in the discharge of Episcopal duties.

His successor in the See,—hardly ten months his Coadjutor,—preached his funeral sermon on the following Sunday; the Cathedral draped and darkened just as it was on the funeral day. A very large congregation was present; and, in the evening, the same sad subject was eloquently dwelt upon by the Rector of the Parish and Dean of the Cathedral.

Several meetings were subsequently held to decide upon a fitting memorial to one who had filled so large a space in the civil as well as the religious history of the Province; but differences of opinion as to the character and suitableness of such a testimonial, have so far retarded the adoption of any. Yet, after all, it is hoped that something may be decided upon to mark, first, the zeal and success of the late Bishop in the cause of Education,—his efforts in this direction culminating in the establishment of Trinity College; and something, secondly, to be exhibited as a memorial of his energy and ability in the discharge of his duties as a Bishop of God's Church. What would testify the first, has, we think, been happily suggested in the erection of a Convocation Hall for Trinity College; the supply of which would be a great practical benefit to the

Institution itself, as well as uphold the memory of its founder. To transmit to posterity some visible memento of his pastoral work, a Synod Hall, to bear the name of "Strachan," has been fitly suggested; and all, we think, must agree that this, while a useful, would be a most appropriate memorial.

But we must not omit to mention that, if here we are passive and undecided though not slumbering, there has been commenced in another Diocese a most fitting memorial, in the erection of a handsome and substantial Church at the very spot where his first ministrations in the service of his Divine Master were given. At Cornwall, the scene of his first labours as a Minister of Christ, through the untiring zeal and energy of Archdeacon Patton, this Church is now in vigorous progress, and will probably be completed before anything in our own Diocese has actually been commenced. The Churchmen of the Diocese of Toronto will, we trust, take this fact to heart.

The character of the late Bishop of Toronto, in its marked outlines, so fully developes itself in his varied and active life which we have endeavoured to pourtray, that reference to its minuter points is hardly necessary. There are, nevertheless, traits and characteristics of his thoughts and habits,—phases of his retired and inner life,—which the world at large, from an observation of his outer walk and work, world hardly recognize. A few recollections of such, we shall try to call up and set before our readers.

And if we regard, first, his domestic life,—his relations as a husband and a father,—we shall see in him a remarkable example of indulgent tenderness and self-sacrificing love. Never was there a brighter or more cheerful home; never one of more unrestrained and playful intercourse between old and young. And while every thing was done to secure the appliances of comfort and elegance, assiduous care was taken to uphold the associations and habits that serve to refine the character and adapt for the best positions to which they might be raised in after life. And never was there any sacrifice too great for him to make, that he might secure the advancement of his children, whether they adopted a profession or chose a mercantile life. He was willing, as indeed he did, to hazard a fortune, if that good object could be attained.

His hospitalities were great, and always on an elegant scale. He early took a lead in this respect, and never relinquished it till the declining health of Mrs. Strachan rendered the continuance of it impossible. He shewed a wonderful adaptedness to the positions in society which he was called upon successively to fill. Nothing, in advancing exaltations, came new or strange to him; as has been so well said by another, he "sustained, with a graceful and unassuming dignity, all the augmentations that naturally accumulated round them, as the community, of which he was so vital a part, grew and widened, and rose to a higher and higher level, on the swelling tide of the general civilization of the continent." *

Cheerfulness, as at his fireside, reigned at his board; and no one relished more a humorous story or a harmless joke. This he encouraged in his youthful guests especially; and no one laughed more heartily than he at a fair sally of wit, or a pleasant anecdote. In travelling, he would recount stores of amusing incidents that had occurred during his earlier acquaintance with the country; and his memory was keen and mirthful of excursions by sailing boat up the Bay of Quinté from Kingston, with companions of social notoriety in their day.

There was a large benevolence in the character of the late Bishop; and to the distressed and poor he gave with a liberal hand. If he had been favoured with worldly means beyond his hopes, he bestowed a fitting share of them in relieving individual want, and in aiding Insti-

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* Rev. H. Scadding, D.D.

tutions of piety and charity. He would never hoard for the probabilities or the contingencies of an after day, when he could, by the expenditure of what he had, smooth the present path, and promote the present good, of those around him. And for this cause it was, that, although for nearly half a century he possessed a handsome income, and had acquired a considerable private property, he died a poor man.

He was, too, a philanthropist in another form. He spared no pains, and grudged no trouble, to promote the settlement and advance the interests of those who came introduced to him from the Mother Country. He would pitch upon a farm or locality for them which he thought would suit; and forthwith he would write their friends to send the means of purchasing it. Once an intelligent, honest farmer, by marriage well connected, came introduced to him from Scotland, and engaged his hearty interest. He knew well his wife's friends, and made a great venture in purchasing a farm for him in the township of Dumfries, at double the cost he was authorized to pay. "I told them," he said, "what I had done, and had done for the best, and informed them that I had drawn for the money. They stormed a little about my extravagance and rashness, but they paid the draft; and the result soon shewed them that I had acted wisely."

To one and all of his numerous Cornwall pupils, he was invariably kind. In trouble they never appealed to him in vain; his counsels were always wisely given, and given with the spirit and affection of a father. He was free, too, in rousing and rebuking, where he discerned any thing like lassitude or want of energy; in plain terms he would say they must bestir themselves, and make ventures abroad if they could not succeed at home. One of his early pupils, an eminent barrister in Lower Canada, and who as a Member of Parliament had bravely fought the battle of the Constitution there in the troublous times anterior to the Union, once complained to him of the ingratitude and injustice he was experiencing from the existing government, and the impossibility of his obtaining redress. "Get into Parliament, man," was his prompt reply; "and make yourself heard there. Meet your opponents where you can best confront them."

There was something very cheery and inspiriting in his manner of dealing with difficulties, and making those who proposed them gather up confidence and vigour. He had the happy faculty of divesting trouble of its harsher lines and aspects, and giving to the darkest prospects the colouring of hope. An excellent Clergyman, in the neighbourhood of Toronto, somewhat advanced in life, often called upon him for counsel in difficulties, and consolation and direction and in those little trials which the man of refinement and sensibility is often made to feel so acutely. For such spirits as these the jostling of the world about them is too rude; they shrink from it, or they pine under it. With a fatherly tenderness, he would explain away the grounds of these troubles, and shew that in most cases the causes for such suffering were imaginary. This good man was wont to say at parting,—"I never, my dear Lord, call to tell you of my little troubles, but I go away refreshed and brightened. I get a supply of strength and cheer to support me for many an after day."

The late Bishop was a man without prejudice, and wholly free from party spirit. This was evinced in the distribution of the patronage at his command; for the best he had to give was often bestowed upon those who differed from him in religious opinions. He would not, perhaps, studiously seek out such to befriend them; but, if their services had been long, and zealous, and successful, and their claims to advancement were unquestionable, any thing like the tie of party was out of consideration, and the favour he had to confer was cordially bestowed. "We want earnest, working men," he was often heard to say, "and no matter from what section of the Church they come, I shall welcome them, if they are faithful and loyal to her." The strong doctrinal opinions, however of a portion, at least, of the "Evangelical Clergy," were very distasteful to him; and he often said that Calvinism must lead, in many instances, to infidelity. Of one of these Clergy, whom he very highly esteemed, he used to say "I wish he would preach upon the Ten Commandments, as well as upon election, faith, and grace. People should be taught how to live, as well as what they are to believe."

The Bishop had, in many quarters, the character of being short, and stern, and uncourteous sometimes in his remarks. This was rarely the case; and seldom manifested, unless he discerned any thing like duplicity or insincerity in those who were brought into contact with him. He had also a great dislike to any thing like pretension or forwardness; and could not brook that any one, recently come into the Diocese, should be too free in his counsels or criticisms. Such a one he would put down very peremptorily. But if he ever felt that he had found fault wrongfully, or done any man an injustice by his remarks, none was more ready than he, at the fitting time, to make amends. A Clergyman, now no more, somewhat impulsive and eccentric in his manner, though most upright and ingenuous, expressed himself once in Synod on the duty of making provision for a vacancy in the See, in a manner which the Bishop considered abrupt and indelicate. He accordingly reprimanded him with some severity. The following year, however,—having in the interval discovered that he had misapprehended that Clergyman's meaning,—he said in reference to the action he had proposed: "This suggestion I discouraged at the time with greater warmth than was perhaps necessary, * * * Satisfied that nothing offensive was intended by the reverend gentleman who mentioned the matter, and that I had expressed myself somewhat hastily, I now tender him my apology."

The clearness of intellect and quick perception of things and men for which the late Bishop was remarkable, shewed their natural development in firmness of character and decisiveness of action. Yet he was by no means a man of rigid inflexibility, or obstinate adherence to his own opinions. Where, after mature and careful deliberation he had made up his mind upon any subject, it was needless to attempt inducing him to change it; he would be as uncompromising with the highest in the land, as with the humblest individual who ventured to offer his counsel. But if there was an admitted opening for further consideration, he listened very kindly to what others had to suggest, and very often adopted the opinions of friends in whom he had confidence, in preference to his own. He sometimes,—though rarely,—made appointments to vacant parishes without reference to his usual advisers; but in other cases where he asked their counsel, he received their suggestions with great respect and kindness, and often adopted them without further discussion of the subject. This was the case not only in his declining years, but at his first entrance upon the duties of the Episcopate.

About five-and-twenty years before his decease, on the death of one of his Chaplains, I suggested, unasked, the name of a Clergyman to take his place, who deserved the compliment and whose appointment would gratify the much respected friends of the deceased. Without objection or expostulation, he smilingly said, "Make out his commission, and send it to me for signature, and I shall forward it with a few pleasant words."

He was always prompt and kind in giving his advice to young Clergymen when they solicited it. The following letter is worthy of record, as shewing his readiness, as well as judgment, in offering counsel:—

"It is not my desire to find fault with you on this occasion, because your proceedings, though unwise, are not, after all, unnatural in a young man entering life; but, as your spiritual father, to advise you not to be hasty in replying to communications which you may deem offensive. Keep them a few days; then consider whether it be necessary to reply to them at all. If you must answer, confine yourself strictly to facts, and avoid acrimonious language and disagreeable insinuations. Then put by the answer a day or two, and read it as one who must give an account, and perhaps you will not send it at all, or you will so smooth and modify it as to give no just cause of offence.

"Some such process has been my practice; and experience has often taught me its great value. Every one in such cases should inquire of the Lord in the spirit of prayer, and more especially the ordained ministers of the Gospel; and it is most wonderful how soon an earnest reference to the Saviour's example calms all passionate and undue excitement, and opens to us the clear path of duty."

It was, no doubt, the truthfulness and guilelessness of the Bishop's own nature which drew him so strongly to "little children." As he journeyed on his visitations, he was always attracted to them; and they, from his playfulness and powers of amusing, were always drawn to him. On one occasion, having been invited to the house of a retired army officer to partake of some refreshment after a morning Confirmation, this gentleman became rather free and caustic in his remarks upon his Clergyman. This the Bishop felt to be in bad taste, and so he changed the subject as speedily as possible. To preclude its recurrence, he took the two youngest children of the house, one on either knee, and chatted with them and drew them out, amused them and was amused, until the repast was ready. He laughed much at this harmless manœuvre afterwards, as we journeyed homewards.

The Bishop had a great objection to any thing like a studied show or pretence of religion. He disliked "cant"; and, from his repugnance to any thing like an affectation of sanctity, he might, by some very good and conscientious men, be thought deficient in personal piety, and without strong religious feelings. Nothing could be more erroneous than such a conclusion. What he did, and expressed, in this respect, was certainly without ostentation, and perhaps with reserve; but there was an undercurrent always of simple, genuine piety. This was exemplified particularly at the bed-side of the sick, or in soothing counsels to the sorrowful. He exhibited at such times what were the convictions and workings of his own mind; what was his own deep faith, his own bright hopes. He might not clothe them in impassioned words; but there was a solid, sterling honesty in all he uttered, that made its way far more effectually to the understanding and the heart. Often, too, he would speak with an unfeigned humility of his own short comings; of his confidence in the Saviour; of the need of God's fatherly indulgence to the very best. He spoke fearlessly of death; and often, when as yet unshaken in strength or activity by the advance of years, he would speak of his probable decease at no distant time, and express his anxious desire to have every thing so established and settled as to ensure peace and prosperity in the Diocese after his departure. He was unquestionably a man of prayer; and in this he would indulge quietly by the way-side and at any hour, as well as more formally in his secret chamber.

He was, as all know, a fast friend; in whose regard and interest neither prosperity nor adversity made any change. He was consistent alike in his treatment of poor and rich. There were sometimes temporary breaks with his old friends, sometimes even with his old pupils; but in no case was not every wound healed, every hard feeling obliterated, long before he died. There was not one, we believe, of his wide-spread acquaintance with whom, at the close of life, he was at variance.

But we must not be too discursive in these citations of characteristics; we must not, by prolixity, risk the weariness of our readers. We have done, then: we have executed a task undertaken with cheerfulness and pursued with pleasure, but, we fear, very inadequately accomplished. It is the career of really a great man which we have attempted to describe; and greater powers, we feel, should have been enlisted to do it the justice it deserves. We have done our best, amidst many toils, and cares, and interruptions; and we shall be satisfied if, after overlooking its defects in material or composition, it shall be felt to be a faithful portrait of one fresh in the thoughts, and dear to the hearts, of every Canadian Churchman. We repeat here what was said on another occasion:—"Though we have had his vacant place filled up, we cannot hope to have his loss supplied: in the thoughts and hearts of, at least, the present generation, there will be a recurrence always to the surpassing gifts and work of THE FIRST BISHOP OF TORONTO."

THE END.

APPENDIX.

IT will, we are persuaded, be considered by our readers a fitting sequel to the eventful life of the late Bishop of Toronto, which we have attempted in the foregoing pages to pourtray, to record a few of the tributes which, soon after his decease, were paid to his memory. While these bear pleasing testimony to his character and labours, they furnish some few particulars that illustrate both, which were not known to, or which may have escaped, the writer of the Memoir.

I.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, at their first Quarterly Meeting held after his decease, on November 13th, 1867, adopted unanimously the following Resolutions:

"Whereas it has pleased Almighty God to take unto himself the soul of our late beloved and venerated Father in God, the Hon. and Right Reverend John Strachan, D. D., LL. D.,

"*Be it resolved,*

"That recognizing, as we are bound to do, our solemn obligation to bow in all submission to the wisdom and goodness of Almighty God in his dispensations, we would still desire to express with deep sorrow our sense of the irreparable loss which the Church in Canada, and especially in this Diocese, has sustained by the removal of our Chief Pastor.

"That we gratefully confess how abundant were his labours, and how able, just, and impartial was his administration of his extensive Diocese; we thankfully recall the wisdom and prudence with which his far-sighted and comprehensive plans were formed, and the vigour and promptitude with which they were put in execution.

"That we bear our respectful testimony to his firmness in the assertion of every great principle affecting either the doctrine or the order of the Church; to the blameless purity of his life and conversation, and to the kindness and courtesy which marked his demeanour towards the Clergy and Laity committed to his charge.

"That we have reason to be deeply grateful to Divine Providence that on the severance of the Diocese of Toronto from the ancient Diocese of Quebec, we were privileged to have set over, to mould and form all its institutions, and to guide it for eight-and-twenty years, a Prelate thus unusually qualified for the discharge of the arduous duties of the office to which he was called.

"That we would also recognize with devout gratitude to the Giver of all good gifts, the following more signal instances of our late Bishop's provident appreciation of the Church's wants, and of his undaunted energy in the effort to supply them:—*First.* His establishment of the *Church Society* of this Diocese in A. D. 1842, by the operation of which the injury which would otherwise have resulted to the Church from the alienation of her State endowments, fifteen years later, was without doubt most materially diminished. *Secondly.* His founding *Trinity College,* as a place of education for both the Clergy and Laity of our communion, at a time when the Church had been debarred from availing herself any further of the large revenues provided for the purpose of education within this Province, by the beneficence and piety of the British Crown; and, *Lastly,* his initiation of our system of *Diocesan* and *Provincial Synods,* the introduction of which has formed an epoch in the history of the Church, and has placed ourselves and our fellow Churchmen in other Colonies, where the same organization has been adopted, in a position, under God's good providence, to maintain within our own borders both sound doctrine and Godly discipline.

"That a copy of these resolutions be presented as an expression of our heartfelt sympathy and condolence to the afflicted family of the deceased Prelate, and to our present Diocesan, and be furnished to *The Church Chronicle* for publication.

"ARTHUR PALMER,
"*Chairman.*"

At the regular monthly meeting of the Corporation of TRINITY COLLEGE, held this day in the Library of the College, the Right Reverend The Lord Bishop in the chair, the following resolutions were submitted :—

"Moved by the Rev. the PROVOST, seconded by Mr. HARMAN, and

"*Resolved*—"That the Corporation of Trinity College, on the occasion of their first meeting after the lamented decease of the late beloved and venerated Bishop of this Diocese—the virtual founder of this College—for sixteen years the President of their body—and the solicitous guardian of the welfare of the society whose interests are entrusted to their care,—cannot but give expression to their deep sense of the loss they have sustained, and to the affectionate veneration with which they must ever cherish the memory of one who so fully identified himself with the fortunes of the College, whether in its more prosperous or more troublous times.

"Constant in his attendance upon every occasion when his counsel was sought or the weight of his authority required, the late Bishop was no less ready to discover his fatherly regard for this foundation by gracing it with his presence at every public solemnity and every festive assemblage, even when extreme age might well have been pleaded as rendering his absence inevitable.

"A benefactor to the College to no small extent during his life, he has, by his testamentary provisions, given proof of his enduring interest in its welfare, and has strongly indicated how deeply cherished was his desire that the College may long continue to accomplish with increasing efficiency the important purposes for which he laboured to establish it.

"*Resolved*—" That the above resolution be communicated to the members of the family of the late Bishop, with the respectful assurance of the deep sympathy of the Corporation with them under the loss they have sustained.

"*Resolved*—" That as a further mark of respect to the memory of the deceased Prelate, the meeting of the Corporation do now adjourn."

"The resolutions were unanimously carried, and the Council adjourned.

"CHARLES MAGRATH,
"*Bursar and Secretary.*

"TRINITY COLLEGE, 12th Nov., 1867."

A few days after, a DEPUTATION OF CLERGYMEN waited upon the present BISHOP OF TORONTO, with the following address :—

"*To the Right Rev.* ALEXANDER NEIL BETHUNE, D.D. & D.C.L., *by Divine permission, Lord Bishop of Toronto,*

"RIGHT REVEREND FATHER IN GOD,—

"We, the Clergy of the Diocese of Toronto, desire respectfully to approach your Lordship on your assuming the full charge of this Diocese, in consequence of the demise of our late revered Bishop, with an expression of dutiful submission ; of sincere regard for your person and office ; and of our purpose, by God's help, to do all we can to render your Episcopate a blessing to yourself and to the Diocese.

"We fully enter into your Lordship's feelings in regard to the heavy and momentous responsibilities, which, in the providence of God, have now devolved upon you ; and we earnestly pray God to grant you grace and strength sufficient for the duties of so high and difficult a position.

"It must, however, be a source of great comfort and encouragement to your Lordship to know, that you so long enjoyed a very large share of our late revered Diocesan's confidence ; that you had a deep hold on his warmest affections, and that you have the benefit of a thorough knowledge of his views on all matters of importance in connection with the Diocese.

"We congratulate your Lordship on having had the honour of taking part in the late Conference of Bishops at Lambeth, from which we anticipate the best results, and in which our late revered Bishop took a deep interest ; and we cordially welcome your Lordship on your safe return to your native land, and to the discharge of your highly important duties.

"And, in conclusion, we pray that the mantle of our late revered Bishop, your long and tried friend, may rest upon you.

"ARTHUR PALMER,
"*Chairman.*"

REPLY.

"MY DEAR BRETHREN,—

"I pray you to accept my best thanks for the kind manner in which you have addressed me ; assuring me of your fraternal regard, and of your desire to aid me with your hearty co-operation in fulfilling the duties to which, in the ordering of Divine Providence, I have been called. From this assurance I shall, under the weight of the responsibility that has now devolved upon me, feel a strong support and encouragement.

"We can never fail to bear in grateful memory the manner in which this large and important Diocese was administered by our departed Bishop; with how much zeal and self-denial his labours were pursued; how in the ruler we always discerned the father; with what patience and gentleness he met the difficulties and trials that occurred; with what impartiality and tenderness he demeaned himself to all.

"With a full persuasion that gifts and graces are not bestowed on men alike, and that few can hope to reach the example our departed Bishop has bequeathed to us, it shall be my effort, as it shall be my constant prayer, to carry out, in the spirit that actuated him, the plans and purposes for the welfare of this Diocese and of the Church at large, which he devoted his best energies to promote.

"It was my privilege to attend the recent Conference at Lambeth Palace, and to share in its deliberations; a Conference, I believe, which will mark an era in the Anglican communion, and from which will accrue large benefits and blessings to our Mother Land, and all its wide-spread dependencies and allies.

"I thank you for the cordial welcome with which I am met on my return; and very much would it cheer and encourage me if I could hope that the mantle which has dropped from our departed father may be seen to have rested on me.

"A. N. TORONTO."

"TORONTO, November 15th, 1867."

THE CHURCH SOCIETY OF THE DIOCESE OF HURON, passed the following Resolution at a meeting held on the 4th of December, 1867:

"Moved by Ven. Archdeacon BROUGH, seconded by Rev. Canon BETTRIDGE,

"*Resolved,*—That the Members of the Church Society of the Diocese of Huron, availing themselves of this their first meeting since the decease of the late lamented Bishop of Toronto, desire to express to their brethren of the sister Diocese their deep and heartfelt sympathy under a dispensation, which, though special to Toronto, is felt, we feel assured, with no small emotion, by every Diocese throughout this Dominion.

"The event which claims our condolence, though, in the course of nature, not altogether unexpected, yet upon its occurrence filled every heart with grief and called forth from all orders of society and from every religious denomination a manifestation of respect truly impressive, but grateful especially to those who at the period of his death or through times past, enjoyed the Episcopal oversight of so valued and devoted a Prelate.

"In every expression of esteem and every evidence of respect shewn to the memory of the late BISHOP OF TORONTO, the members of the Diocese of Huron desire to assure their brethren that they most truly and heartily participate."

II.

We have the following tributes from CLERGYMEN of the Diocese :—

The Ven. Archdeacon FULLER, in a Sermon preached on the Sunday following his interment, gave a very complete but brief account of his life; from this we make a few extracts :

"At Cornwall the late Bishop spent nine years of his eventful life. Here, on one occasion, he told me he laboured sixteen hours every day; that, having the charge of the parish of Cornwall, he had to visit a good deal, both among the sick and well; then he had to prepare sermons for Sunday; and, he remarked, he had to study every night quite as hard as the boys; for, said he, I was not much in advance of the highest class in school. These duties demanded sixteen hours every day; and yet, he said, these nine years were the happiest years of my life."

The following amusing incident is stated to have occurred, on his passage from Cornwall to York soon after the Declaration of War by the United States, in 1812 :

"On his way up the St. Lawrence in a small vessel, which contained his family and all his worldly goods, the courage of the late Bishop was put to the test. A vessel hove in sight, which the Captain supposed to be an American armed schooner; and, it being during the war with the United States, he became alarmed, and came down to Dr. Strachan into the little cabin, and consulted with him about surrendering his craft to the enemy. The Doctor enquired of him if he had any means of defence;

and, ascertaining that he had a four-pounder on board, and a few muskets, he insisted on the Captain defending his vessel,—but to no purpose, as he was entirely overcome by fear. The Doctor, finding that he could not induce the Captain to defend his vessel, told him to entrust the defence of it to him, and to stay with his family in the cabin. This proposition was gladly acceded to by the Captain; and the future Bishop mounted the companion-way, fully determined to defend the little craft to the utmost of his power; but, (as he remarked when detailing this incident to me some years ago) fortunately for me, the schooner bearing down upon us proved to be a Canadian schooner, not an American; for the four-pounder was fastened to the deck, and it pointed to the starboard, whereas the schooner came to us on the larboard bow!"

In Chapter V. of the foregoing work, there are several references to the courageous and energetic conduct of the late Bishop during the occupation of York by the Americans in 1813; but the following, introduced in the Archdeacon's Sermon, was not recorded:—

"His great firmness of character saved the town of York, in 1813, from sharing the same fate as the town of Niagara met with some months afterwards. The American General, Pike, having attacked and routed the small force defending York, was shortly after killed by the blowing-up of the magazine in the Garrison. The Commander-in-Chief, being enraged by the incident, though it was not attributable to any of the inhabitants of the town, determined to have vengeance on them, and to burn down the town. This determination coming to the knowledge of the authorities, they deputed Dr. Strachan to remonstrate with the American Commander, General Dearborn, against this intended act of barbarity. He met him in the Old Fort;

and I have been told by men who witnessed the interview between these parties, that words ran high between them; the American General declaring that he would certainly burn the town, and the future Bishop declaring that if he persisted in this atrocious act of barbarity, vengeance would be taken on the Americans for such an unheard-of outrage; and that Buffalo, Lewiston, Sacket's Harbour, and Oswego would in course of time,—as soon as troops could be brought from England,—share its fate. The earnestness and determination of Dr. Strachan moved the General from his barbarous purpose, and York was saved from the flames."

The following remarks touching on his educational career, are from the same:—

"The Bishop had a great faculty of not only attaching his scholars to him, but also of inducing them to apply themselves assiduously to their studies. He told me that he made it a rule, during the time he kept school, to watch closely every new boy, and at the end of a fortnight to note down in a book his estimate of his character, abilities, and any thing else about him that was noteworthy; and that he had very seldom been deceived in his estimate of the boys who had passed through his hands.

"He had a remarkable talent for interesting boys in their work; and by taking a deep interest in it himself, he led them to do the same."

The following, in reference to his parochial ministrations, are very interesting:—

"In cases of dangerous sickness, the late Bishop was indefatigable, faithful, and successful. Many of those warm friendships, which were life-long, and have descended to a second generation, were cemented in the sick room or in the house of mourning.

"His conduct during the seasons of Asiatic Cholera, in 1832 and 1834, will never be forgotten by those who witnessed it. He not only discharged the functions of the Christian minister; but those also of nurse and undertaker. For when no persons, except the medical men, could be induced by love or money to enter the miserable abodes where this mighty messenger of death was slaying victim after victim, this faithful minister of Christ boldly entered them, accompanied by one of his sons (long since dead), and not only ministered to their spiritual wants, but administered the medicines left by the physicians; and, in more cases than one, when the life had left the body, and there was no one to help his son to put that dead body in the coffin, (which that son had brought,) this aged minister performed himself this sad office for the dead; and, having helped to lift the coffin into the cart, he followed the lifeless remains to the grave, and there performed for them the last rites."

"We learn from the public prints, that, whilst a missionary at Cornwall, he took his *recreation* by visiting, as a missionary, different settlements along the St. Lawrence, forty or fifty miles from his home. In the same way, he extended his ministrations in different directions around this city, for many years after he came to it. He told me that, on one Sunday afternoon, he had gone to York Mills, (then Hogg's Hollow,) through a heavy rain; and, though he found only one person present, he read the whole evening service, and preached his sermon, just as if there had been an overflowing congregation. And he remarked that the people, finding so much zeal in the minister, never left him to preach to a solitary parishioner again."

"The late Bishop was a safe and wise counsellor. Many persons, who have succeeded in this country, can look back with thankfulness to the valuable advice they received from him in early life; and many who, on falling into difficulties, consulted him, can well remember the way in which he unravelled those difficulties, and shewed them how they could get out of them.

"He was always ready to devote time to giving advice of this kind to persons who sought it at his hands; and many Roman Catholics, as well as others, availed themselves of this privilege.

"His Clergy always found him glad to advise them in any difficulties; and they never repented having followed his advice. A remarkable instance of listening to his sound advice, came to my knowledge since his death. One of the American Bishops had been persecuted by some of his brethren, and was soon to be put upon his trial. He was advised by a clerical friend of mine,—a presbyter of this Diocese,—to lay his matter before our Bishop, and to take his advice as to how to proceed. He did so. They were closeted together six hours; and, at the close of the conference, the accused Bishop thanked my friend most heartily for advising him to confer with such a Nestor, and told him that he should act upon the advice of the wise old Bishop of Toronto. He did so, and was honourably acquitted."

The following are the concluding words of the Archdeacon's discourse:—

"The late Bishop never spared himself in the discharge of his duties; and it was but recently that he consented to accept the assistance of a Coadjutor. And this, not because he desired *relief*; but because the Diocese required more work from him than he was able to give it at the advanced age of eight-eight years. He took a deep interest in the concerns of every Clergyman, and promoted his interests, and those of his parish, to the utmost of his power.

"His addresses to the confirmed were particularly practical, simple, and impressive. I remember on one occasion, when an unusually large number of aged persons were confirmed, he was much affected, and spoke to them in such a manner that there was not a dry eye in the whole congregation. As he had been an efficient schoolmaster, a wise counsellor, and a most faithful parish Clergyman as far as circumstances permitted, so he made a most efficient Bishop.

"As the presiding officer in our Synods, he was dignified, kind, and conciliatory; yet capable, on occasion, of maintaining his position, and putting down any troublesome member. For years we never had a division in our Synods, so thoroughly did he direct our consultations. Though naturally autocratic, he adopted the Synod system as suitable for our Church in this country, and zealously promoted it.

"Lastly, he was a sincere Christian. During the latter years of his life, some of the austerer features in his character became much mellowed through Divine grace, and I trust that he died in peace with God, and in charity with all men."

The following is an extract from a Sermon preached by The Reverend the Provost of Trinity College, in the Chapel of that College on the morning of Sunday, November 10th, 1867,—being the next Sunday after the funeral of the Bishop of Toronto:—

"It is well-known, doubtless, to almost the youngest amongst you, that the long-cherished plans of the Bishop for securing to this Province a system of public education of the highest order, under the control of the Church, and imbued with her spirit, were defeated by the alienation of a vast property from the purposes to which the piety of the British Crown had devoted it. Then it was that the Bishop, in his seventy-second year, resolved to begin anew this great labour of his life, and to exert his utmost energics to secure again, for the members of his own communion, a place of sound learning and religious education. And here we may fitly pay the tribute of our homage to that resolute conviction of duty and that indomitable courage, which recognized, in disaster and defeat, causes only for fresh hope, for renewed and redoubled exertion. We may best learn from the Bishop's own language what were his feelings and resolves at this crisis. Here, then, are the closing words of the Pastoral Letter, which his Lordship addressed to the Clergy and Laity of the Diocese in the spring of 1850. 'I shall not rest satisfied till I have laboured to the utmost to restore the College (King's College) under a holier and more perfect form. The result is with a higher power, and I may still be doomed to disappointment; but it is God's work, and I feel confident that it will be restored, although I may not be the happy instrument, or live to behold it. Having done all in my power, I shall acquiesce submissively in the result, what ever it may be; and I shall then, and not till then, consider my mission in this behalf ended.'

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"Nor can those who have been cognizant of the subsequent history of the College abstain from acknowledging, with all respect and gratitude, the unwearied interest which the Bishop discovered, from day to day, in every thing which, in any wise, affected its prosperity. Nothing kept him from his post, when, as a member of the governing body, his counsel had been invoked: I can bear witness also that, at the cost of great personal inconvenience, he ever cheerfully gave us the advantage of his revered and genial presence at our more public gatherings; and, from our first annual festive meeting until the last year, he was never absent but on one occasion, when official engagements, in a distant part of the Diocese, had rendered his presence an impossibility, "Many will remember how kindly he bent himself, at such times, to the temper of the hour; and how generously he recognized the endeavours of any who had been attempting to give effect to the great objects which he had in view in founding the College.

"And this was only a small part of the service which he rendered us. He invited, from the very first, a constant reference to himself in every difficulty, and ever listened, with the greatest kindness and patience, to petty details, respecting which it was the desire of the officers of the College to have the benefit of his counsel or the sanction of his authority. The College, too, has had its serious difficulties and troubles, painful and wearisome enough to those who were principally concerned in them, and whose action had furnished the immediate occasion of them; but doubly wearisome to others, who were less nearly concerned, and who were called upon to defend conduct, which they had not directly advised—to cover positions, which had been occupied without their distinct knowledge or expressed approval. It is a rare virtue to yield, in such cases, a generous and cordial support: the very fact that trouble and difficulty have arisen often enfeebles the hands, and chills the sympathies, of lookers-on, irrespectively of the real merits of the case: but the Bishop was not a man of this mould; committed to general principles, he was not one to quibble respecting details; he threw the whole weight of his cordial support into the scale in which, as he conceived, the right was poised against the wrong. To *his* warm heart, and to the calm judgment and unswerving rectitude of one, no less honoured than himself, the College owes a debt of gratitude, which some of us, at least, it is to be hoped, will never forget.

"But there is another point, of very great importance, which must not be over-looked by any who would truly and faithfully cherish the memory of our departed Bishop.

What were his objects in the foundation of this College? These, again, we may best learn from the Bishop's own words. In the pastoral letter before mentioned he thus writes: 'Deprived of her University, what is the Church to do? She has now no seminary at which to give a liberal education to her youth. What is enjoyed by all the other large denominations in the Province is denied to her. Is she to sit down contented with her Theological School at Cobourg, and leave her children to perish for lack of spiritual knowledge? Or is she to extend its provisions and form it into a University capable of imparting a full course of liberal instruction, carefully founded on a religious basis, as has been the case in all seminaries of learning among Christian nations since the ascension of our Lord?' These words distinctly testify to the object of the Bishop in establishing this College. It was to incorporate the Theological School, already existing, with a College or University for general instruction in literature and science.

"I know well, by personal communication with the late Bishop, the great importance which he attached to the purpose which he designed the College to subserve as a place of training for the sacred Ministry. In the last conversation of any length which I held with him, he introduced the subject of the Theological Class, inquiring with anxiety as to its probable numbers during the ensuing Academical year, and forcibly expressing his opinion of its indispensable necessity to the welfare of the Diocese. Let not those, then, who really love and cherish his memory, be content to 'build his sepulchre,' by mere words of vain regret or of empty adulation; but, much rather, let them rear and enlarge for him a noble and lasting monument, by aiding in carrying out the provisions which, with wise fore-thought, he designed to make for the professional education of the Clergy of this Province. Indispensable as moral and religious qualifications undoubtedly are for the due exercise of the sacred office of the Ministry, they are yet to be regarded simply as a *foundation.* Without such foundation, indeed, no superstructure of learning and official aptitude can be secure; but they do not constitute that superstructure itself, they do not *specially* qualify their possessor for the duties of a Minister of God's Holy Word and Sacraments. Can it be that, in other professions, exercised for the physical or social well-being of mankind, a long course of preparatory instruction is required by law, before a man is authorized to take charge of the health or of the material interests of his neighbour, and yet that the Church of God may safely and wisely dispense with a law, requiring those who are to become Pastors of Christ's flock to prepare themselves, by at least two short years of study, for their life-long service? I have ventured thus to dwell on what I know to have been the late Bishop's purpose, lying very near his heart, in respect of the Theological Department in this College, because I wish to pay a real, rather than a verbal, tribute to his memory; and, because I trust that he, being dead, may yet speak, in this regard; and that reverence for his sound judgment, and respect for his well-known desires, may ensure the conscientious execution of his designs for the usefulness of this College, and for the benefit of the Dioceses of Upper Canada.

"I cannot now permit myself to enlarge on my personal obligations to him who has been taken from us, or on my personal appreciation of those noble and lovely features of his character which has been known and admired by multitudes. I may, however, say, with simple truth, that, in making, sixteen years ago, the great change involved in a removal from England to this country—a change which compelled the abrupt and painful severance of many of the most cherished associations of my earlier life—I felt that I had found, in the Bishop of Toronto, a second father; such was his thoughtful and kindly regard for my personal comfort and well-being: while, in respect of my official duties, the burden of a new and difficult position was very materially lightened by his indulgent construction of my conduct; and, under many a vexation and discouragement, I was reassured by his friendly voice, which proved that, in the expressive language of Holy Writ, 'he knew the heart of a stranger,' and was ever ready to revive that heart, by words of generous confidence and of unaffected sympathy."

The Reverend Canon Ramsay, M. A., delivered a Funeral Sermon in St. Paul's Church, Newmarket, on the Sunday succeeding the interment of the late Bishop. His text was from Psalm cxxxix. 23, 24,—"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." The following are amongst the concluding portions of this sermon:—

"At the approach of death, such a text is most apposite; and this leads me to speak of the loss this Diocese has so recently sustained.

"The late Bishop of Toronto was the most aged Prelate in the Church of England, and one of the oldest inhabitants of this Colony. At the commencement of his ministry there were only some two or three Clergymen in Upper Canada; and, at that period, there being not a single classical school in the Province, he opened such an establishment, and most of the persons of note in Upper Canada were educated by him. The great majority of his pupils have gone before him.

"The Bishop was greatly respected by all classes; and being possessed of considerable ability, he was selected to fill the office of Archdeacon of the western portion of Upper Canada. For many years he might have been looked upon as the sole administrator of the affairs of the Church in this Province. It was, whilst he was Archdeacon that I became acquainted with him; and for many years the communications between the late Bishop and the venerable Society passed through my hands as their Secretary.

"On his coming to England on his being appointed the first Bishop of Toronto, I stood near to him at his consecration; and subseqently had the privilege of introducing him at my house to the members of our Committee, consisting of noblemen and others, eminent for their piety, and also distinguished in various walks of life. This took place nearly twenty-nine years ago. For ten years after his consecration, almost every mail brought a communication from Canada; consequently I was in close correspondence with his Lordship; and, with the exception of his successor, of the Very Reverend the Dean, and of such as were more immediately around him, few perhaps had better opportunities than myself of forming a correct estimate of the departed Prelate.

"As Bishop, he ever obtained the respect both of the Clergy and Laity; he had had many opponents, but no enemies. This was, to a certain extent, apparent at the funeral. Among the chief mourners were the Rev. Dr. Richardson, of the Episcopal Methodists, the Rev. Lachlan Taylor, representing the Wesleyans, the Vicar-General, in the absence of the Roman Catholic Bishop who was detained at home by sickness, and several other leading members of various Christian denominations; and, though last, not least, the St. Patrick's Society attended as a body, consisting almost exclusively of Roman Catholics.

"For the twenty years I have known the late Bishop in this country, I had very frequent communications with him; and, during the whole of that period, experienced the same uniform kindness; the same judicious, parental counsel and advice; and one of the last important acts of his Episcopate, which took place only a few months since, related to a distinction conferred upon myself and others; being a marked testimony of his Lordship's approval in the selection made.

"The late Bishop was possessed of very considerable talents, and was held in high estimation by many of the distinguished men in his day,—among whom I may mention Archbishop Whateley and Dr. Chalmers. He told me only a few weeks back, that himself and Dr. Chalmers had kept up their friendship from boyhood; and that his old school-fellow and brother Collegian invariably sent him a copy of each of his literary productions, as they were issued from the press.

"In the administration of his Diocese, he was energetic and untiring; and, although not without some strong prejudices, he ever manifested a kind consideration towards those from whom he differed; and I look upon it as a fine trait in his character, that, with reference to such of his Clergy as entertained somewhat different views from himself, it never made the least difference in his bearing towards them; he was ever strictly impartial as an Overseer of the Church. The Bishop lived in trying times, when party-spirit ran high; and yet, although he ever took a decided and prominent part in public affairs, perhaps there is not one of the magnates of the land whose memory will be more generally, and more highly, esteemed, or held in greater respect, than his.

"It would afford much comfort and consolation to the dying Bishop to know and feel, that one great desire near his heart had been accomplished ere he departed hence to be no more seen; and this was, that his dear friend and brother, the object of his warmest affection, had been selected to fill his place, and would tread in his steps. It was to myself an affecting reflection, as I stood by his mortal remains, that the last time I was within those Altar rails, the late Bishop was in health and strength, officiating there. The next time of my being within those sacred precincts, I stood by the same Bishop, not alive, but dead. He has gone to his rest, and his works do follow him; and we shall all, sooner or later, find a similar resting-place; and may we, as I trust and believe is the case with our departed Bishop, sleep in Jesus, to awake to a joyful resurrection."

We give the following extracts from a sermon preached by The Reverend Walter Stennett, M.A., in St. Peter's Church, Cobourg, on Sunday, November 10, 1867:—

"With the early history of every country there are associated names which are destined to be perpetuated so long as that history shall endure. In fact, so intimately are the events to be recorded blended and interlaced with the lives of the individuals, that it is impossible to write or speak of one without the other. Such, my brethren, has been the life of that venerable Prelate whom the hand of death has so lately removed from among us. Coming to Canada at the very early period when the original forest grew where now flourishing towns and cities stand, it has been his good fortune to have had such opportunities of exercising those practical talents which he so largely possessed, as can never again fall to the lot of any one in this Dominion.

"Connected with the moral and social, as well as with the religious progress of our country; an earnest advocate for secular and religious education; and an early participant in plans of foresight, which have largely contributed to the material prosperity and development of Canada, it is not one city or neighbourhood, it is not one county or district, that feels the blank which his death has created; but over the length and breadth of the land, it is felt and acknowledged that a great man and a good has fallen in our midst.

"But it is not as a legislator that we desire, now and in this place, to commemorate his striking merits. His public services stand written in the archives of the Province; and the very noble tribute to his memory which has within the last few days been paid, in the public funeral accorded to him by the unanimous voice of his fellow citizens, attests the general appreciation of them.

"We, as Churchmen, have closer, holier relations to the beloved old man than anything which mere worldly interests could call into existence. We wish especially to remember him as one of the earliest missionaries of the Church,—as the earnest and hard-working Clergyman,—as the bold and vigorous champion of the truth,—as the energetic promoter of every thing that would foster true religion, as taught by the Church of his convictions,—as the indomitable defender of her rights,—and as the watchful and kindly Chief Pastor over our portion of the fold of Christ.

"As the later and better-remembered ministerial life of the venerable departed connects him with the Church at large in this country, so does his consecration as Bishop connect him with the Church at home, and more closely still with every congregation of our communion in the land. For more than a quarter of a century has that great and good man ruled with consummate prudence, and conscientious uprightness, the Church in the chief part of Western Canada. He has lived to see his one great Diocese divided into three; and the Clergy, of whom by far the greater part have been ordained by him, largely increased in numbers; and to almost every congregation in the whole three Dioceses his memory is closely and affectionately linked by the recollection of his venerable hands placed upon the heads of many of them in confirmation. Among those who worship here, few there are who will not now be able to recall his very form and tone of speech, as with emphatic earnestness he impressed upon the newly confirmed the solemn nature of the vows they had taken upon themselves; and none there are (I feel assured) but will join in the words of the text, as they think of that active brain and eloquent tongue, now still and silent in the tomb,—'Know ye not that there is a prince and a great man fallen this day in Israel?'

"But on those who had the privilege of a more intimate acquaintance with him,—who were cheered by his fatherly counsels, encouraged by his kindly sympathy, and sustained in trial by the example of his fortitude and energy,—the sense of their loss weighs heaviest. In him the country missionary, toiling in obscurity amid many discouragements, found a ready and congenial comforter; for he could tell of his own privations, of the oppositions which he had had to encounter, of seemingly little fruit from years of faithful sowing; and give such advice and consolation as only personal experience could enable one to give.

"There is still another way in which, as Churchmen, we may view his life, and which it would be great injustice to his memory to omit; and that is in its connection with education in its best and highest sense—education founded on religion. More than half a century ago, before those who are now the leading men in Canada were born, the subject of a grand public provision for higher education filled his mind; and to his perseverance was mainly owing the setting apart of the large landed endowment which has raised the National University to its present eminence; and when, through unfair legislation, the Church was excluded from that noble foundation, our indomitable Bishop began that series of glorious efforts in behalf of religious education, which has created Trinity College, and placed it on so proud and so enduring a basis—a gift, let us hope, for all time to the Canadian Church—the nursery of our Clergy, the fosterer and directrix of talent, to be devoted in every required way to the better service of God and our country to the end of time. In admiration at the ways of Providence, which have thus made one man instrumental in founding two noble seats of learning, and at his sagacity in availing himself of favorable crises, and his wondrous energy and perseverance in overcoming difficulties and in scorning discouragements, we must say again, 'Assuredly we know this day that a prince and a great man has fallen in our Israel.'

"And as there was so much that is memorable in his life, so also is the year, as well as the day of his death, remarkable and suggestive. Usage has given to the years of the life of man marked by the multiple of 7 and 9, the name of 'the grand climacteric;' and old superstition attached to this combination of the mystical numbers a certain mysterious signification, pointing to some great supposed change in the state of the individual. It is at least interesting to note that the period of our venerable Bishop's life in the ministry of Christ's Church is precisely represented by these figures, to which there has been attached, from the days of Pythagoras, the idea of *completeness*. Well might he, on attaining the grand climacteric of his ministry, exclaim, with all the fervour and sincerity of St. Paul the aged, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of glory, which the Lord, the righteous Judge, shall give me at that day.' Looking back, with undimmed faculties, down the vista of sixty-three years,—years of active duty, years of watching in the cause of Christ his Lord, years of successful labour, too,—and seeing how many had gone before him to their rest, well may we suppose the time-worn veteran awaiting in calmness the summons of his Lord, and saying, in expectant faith, untinctured with impatience, 'Lord, now lettest Thou Thy servant depart in peace, according to Thy word.'

"Again, when we remember the day on which his spirit departed to its rest, may we not reverently believe that, dimming every worldly retrospect, there arose bright before his mental gaze a vision of the saints in glory. On the morning of the 1st of November, that day to which the Church has given the name of the 'Festival of All Saints,' and which she has for so many hundred years set apart for the solemn contemplation of the bliss of souls in Paradise, who 'have gone to sleep in Jesus,' our aged Bishop lay on the bed of death, ready to depart to join their holy company. Who shall say what thoughts passed through his mind,—conscious, unclouded to the last,—as the first grey streaks of morning light ushered in thus one of those solemn Church festivals, whose celebration in his own Cathedral he was never known to miss. 'For many a year gone by,' he might reflect, 'have I on this day preached on the communion of saints, and meditated on that grand chapter from the Revelation of St. John, appointed for the Epistle of the day, where he speaks of the number of the sealed, and sees 'a great multitude, which no man could number, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands.' O, may that vision soon be mine! Surely I come quickly; Amen. Even so; come, Lord Jesus.'

"Devoutly and reasonably may we hope that the end of his long and active life was cheered with sweet visions of rest and peace; that his listening ear may have caught the echoes of the loud voices of the redeemed, crying, 'Salvation to our God, which sitteth upon the throne, and unto the Lamb!' and his eyes have seen in faith the glorious company of angels falling down before the throne and saying, 'Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.'

"If the hymns and praises of the Church on earth find entrance to the courts of Heaven above, being purified and presented before the throne of the Eternal by the blessed Mediator between God and man, in what a glorious cloud of incense of praise must the spirit of the dying Bishop have ascended to God who gave it; for on the very morning of his death, from many a Parish Church and many a Cathedral in the Fatherland, must these very words have been ascending too!

"And is there not in all such thoughts, my brethren, a hallowing and a strengthening influence to help on us who remain, in the race which is set before us? Among the 'cloud of witnesses' who now look down upon us as we run, there stands (let us reverently hope), our aged Bishop, too. Mayhap he sees some amongst ourselves of those who in years past received from him the Apostolic rite of 'laying on of hands,' and who promised before God and the assembled congregation to keep their solemn vows,—and seek grace to lead a more holy, a more Christian life,—now forgetful of those promises, forgetful that they bound themselves to serve their Saviour truly, and to seek His strength, especially in the Holy Communion, to enable them so to do. O, remember our Lord's warning to the unrepentant Jews, 'The Queen of the South shall rise up in the judgment with this generation, and shall condemn it;' and think that the Bishop of Christ's Church, who received your solemn promise, shall rise up in the judgment with yourselves, and may condemn you for slighting means of grace, and weakening wilfully your hope of glory.

"May God grant that all we, who have had in our venerated Bishop so lively an exemplar of what a working Christian's life should be, may have grace to turn it to practical account in an enlarged benevolence, a more enlightened view of duty, a greater earnestness in performing it, and increased perseverance in well-doing, knowing that our 'labour is not in vain in the Lord.'"

A Sermon was preached on the same occasion, by the Reverend Canon Dixon, M.A., Rector of Port Dalhousie. His text was from 2 Sam. iii. 38.: "Know ye not that there is a prince and a great man fallen this day in Israel." From this discoure we make the following extracts:—

"At three o'clock on Friday morning, being All Saints Day, the Bishop of Toronto departed this life in the ninetieth year of his age. For the week previous, his strength had been gradually failing; but to the very last his intellect remained unclouded, and he was confined to his bed only one whole day. In his death the Church has lost a great man; great in his indomitable resolution and energy: great in his knowledge of human nature and discrimination of character; great in his patriotic love of his adopted country; and especially great in his earnest devotion and self-denying affection to the Church, to whose advancement and prosperity all the best faculties of his mind and body were consecrated. Through the possession of these noble qualities, and from the times and circumstances in which his lot was cast, he exercised a most extraordinary influence over both the civil and ecclesiastical affairs of Canada."

After a review of his early life, both in Scotland and Canada, and after detailing his struggles in the cause of education, the preacher thus referred to his exertions for the physical advancement of the Province:—

"At the time the Welland Canal was under discussion, the Hon. William Hamilton Merritt, whose labours have so vastly benefited Canada, and more especially this portion of it, declared in my hearing that he had been grievously discouraged at the little interest the public seemed to take in his grand work, until a series of letters on its vast importance appeared in one of the leading papers; letters that exhausted the whole subject. These communications, written in a terse and vigorous style, were copied into other papers, and produced a marked effect upon the public mind; and to them Mr. Merritt ascribed in a great degree the brilliant success that crowned his labours. It was not for several months that he discovered that the late Bishop was the author.

"Through the terrible visitations of the Cholera, and also when the ship-fever cut off so many valuable lives, he never forsook his post; but was unwearied in his visits to the pest-houses or sheds erected for the sufferers.

"In his Confirmation tours, he was a most welcome as well as honoured guest wherever he went. His love for the children of the family, his sympathy with the feelings of the parents, and his anxiety to avoid giving trouble, rendered him a universal favourite. His position with respect to his Clergy was that of an affectionate father with his children. He took the warmest interest in their labours, and sympathized with them in their trials. The instances are numerous where, in the most delicate and unostentatious manner, he had given relief out of his own moderate means, to those who he feared were in straitened circumstances.

"There was a singular appropriateness in the concluding words of the Sermon he preached in his Cathedral a few weeks before his death. He ended with these solemn words of St. Paul: 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' These words he uttered in as powerful and thrilling a tone as if he had cast off the burden of half-a-century, and the whole congregation seemed as if startled by an electric shock.

"His funeral,—the most solemn and impressive ever witnessed in Western Canada,—shewed the esteem in which he was held by the whole community. From midnight the muffled bells of the Cathedral tolled forth over the city a mournful peal. All business was suspended at the time of the funeral. The streets were lined with the regular and volunteer troops, and all the different public bodies turned out to do honour to the remains of the venerated Bishop.

"O! brethren, in the words of the text,—words used by our late venerated father in God, as a text when he preached the funeral sermon of a gallant soldier and true Christian gentleman,—General Sir Isaac Brock,—'a great man is fallen this day in Israel.' The glorious strains of faith, and hope, and consolation, fell like the dew of Hermon on the crowd of mourners, proclaiming 'from henceforth, blessed are the dead which die in the Lord ; even so saith the Spirit, for they rest from their labours.' He, our father, our friend, our beloved counsellor, *rests* from his labours. He loved the Church as the pillar and ground of the truth : the golden candlestick on which are placed the word, the ministry and sacraments, to diffuse light, and joy, and comfort to all within the circle of its influence, and a beacon to those without ; and he laboured to render the light brilliant and glowing. Earnestly he sought her welfare, fearlessly he defended her claims, vigilantly he shielded her from assaults ; a faithful watchman ever on the alert, telling the towers of Zion, marking well her bulwarks, watching and praying with undying energy that she might be presented to the Lord in 'clothing of wrought gold," resplendent in purity, holiness, and love. He rests from his labours. The aged warrior has laid aside the shield and the bow, the sword and the spear. He has fought the good fight, henceforth there is laid up for him the glorious reward,—the crown of life. We have laid him in the silent tomb,—dust to dust,—but the spirit, the immortal spirit has returned to God who gave it, and the day is coming, the great and terrible day of the Lord, when soul and body, reunited, shall attain the perfect consummation of bliss in God's eternal and everlasting glory.

The trumpet has sounded : earth is rent with wild convulsions : multitudes, numberless as the grains of sand on the sea shore are pressing forward towards the great white throne. Earth and sea, the two vast sepulchres of the human race, have given up their dead. Then shall the aged soldier of the cross hear the thrilling words of Him for whose cause he laboured and prayed all the days of his appointed time : 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' In the words of an eminent Bishop of the sister Church of the United States, who has gone before, and over whose remains they might also be truthfully written : 'He leaves on earth a record of distinction, which the purest ambition might rejoice to have inscribed upon his tomb :—

His office, a Bishopric.
His character, Fidelity.
His reward, a Crown of Life.' "

III.

THE following hearty tribute to the memory and worth of the late Bishop, is contained in the *Journal of Education*, for November, 1867;—a publication issued monthly by the Rev. Dr. RYERSON, Chief Superintendent of Education for the Province of Ontario:—

"Among several remarkable men who have, full of years and honours, passed from us during the last decade, none had distinguished himself more than the Honourable and Right Reverend JOHN STRACHAN, D.D., LL.D., late Bishop of Toronto: a man remarkable for energy, courage, concentration of purpose, tact, and perseverance in whatever he undertook,—a man remarkable for his success in life, for the faithfulness and ability with which he fulfilled the duties of every office to which he was successively called, whether as Parish School Master in Scotland, Grammar School Master in Canada, Parish Clergyman, Member of an Executive and a Legislative Council, President of a College, or Bishop of the largest Diocese in British North America—a man as thoroughly Canadian as any native of the country, remarkable for the genial qualities of private friendship, for acute discernment, disinterested and sound judgment as a Counsellor, for self-sacrifice, devotion and tenderness as a visitor of the sick and afflicted—a man without brilliancy of talents or attractions of oratory, but on all occasions occupying the first position in the spontaneous homage of those around him, by his strong sense, his vigorous understanding, his downright honesty, his resolute firmness, his unflagging industry—a man unrelaxing in his labours and unfailing in his faculties during a ministry of sixty-four years and down to the ninetieth year of his age—a man who had long outlived the jealousy of distinctions and the enmity of parties, and who ceased 'at once to work and live,' amid the respect and regrets of all classes of the population."

We extract the following from a small work which appeared soon after the decease of the late Bishop, entitled "*The First Bishop of Toronto:* a Review and a Study," by Henry Scadding, D.D. Cantab:—

"To the Bishop of Toronto the honour thus belongs of being the first practically to solve the difficulty which in theory besets the admission of lay members into Anglican Synods. His example has been widely followed in different quarters of the Empire; and it is probable that the custom thus inaugurated in a Colony will one day prevail within the Dioceses of the Mother Church. Of course, there, great prejudices have to be surmounted. We happen ourselves to have been present in the Jerusalem Chamber at Westminster, when such an innovation was mooted: to us, knowing as we did, what a reasonable thing in practice the custom seemed, it was curious to hear the consequences which imagination conjured up as objections to its adoption in England. The modern Church-congresses of England have also grown out of the successful Colonial experiment and are pointing the same way, namely, to lay representation in the Councils of the Anglican Church.

"And who can doubt but that a Convocation reformed and made real, and Diocesan Synods reformed and made real, with the lay element judiciously but frankly admitted, would bring back a fresh youth to the ancient mother at home? What is the secret of the anarchy of late years in the ancient historic Anglican Church, in respect to doctrine and practice? Is it not the absence of constitutional government? It is obvious to the casual visitor, there is no system observed in the working of that body as a whole, binding its parts together. Each beneficed presbyter may do as he wills. He feels himself amenable to no central delegation representing the body of which he is a local functionary. In every denomination but that which takes its name from an episcopate, there is a real episcopacy, an episcopacy without mystery. We mean that every Non-conformist body exercises over its members, official and non-official, a superintendence that may be felt. Whilst in the ancient Anglican Communion, there is at present virtually no government. What, again, has led to the alienation of large masses of the people from the historic Church, notwithstanding its powerful prescriptive claims? Has it not been the absence, now for a long series of years, of a representative assembly, sympathizing with the people, and having the power and will to deal from time to time, frankly and considerately, with grievances as they have arisen? Without a Parliament really legislating for the people generation after generation, rationally and justly, in what condition would be the civil affairs of the parent state? With the Anglican Communion in Canada and the other dependencies of England, it rests, to aid or hinder, as the years roll on, the renovation of the parent-communion at home; to aid, if by a steady and careful acquisition of intelligence on the part of Clergy and Laity, Synods, general and particular, be rendered fair representative bodies: to hinder, if by the repression of intelligence and the inculcation of theorics that are impracticable, they become in their proceedings visibly one-sided."

"It has often been affirmed that every worthy human life is a drama—a poem; and that 'every man truly lives so long as he acts his nature, and some way makes good the faculties of himself.' We have been reviewing a career of the kind here described; a life unusually complete, with strongly marked beginning, middle, and close, earnestly occupied throughout with the most important human affairs. We have seen an early unfolding of special powers and aptitudes, and a grand ambition awakened by the consciousness of their possession; aspirations, as they proved themselves to be in the event, based on the nature of things. We have seen a discipline undergone; a discipline of long delays, of disappointment upon disappointment; each issuing in a clearer demonstration of the virtue of the man; of the genuineness of his faith, his hope, his self-control, his fortitude. Finally, we have seen the experience gained in the school of adversity practically applied in the period of prosperity, and every successive elevation in position, and every additional honour attained, used, not for the furtherance of petty or personal ends, but as a new vantage-ground for securing good to men on the widest scale and for the longest possible period.

"We have not touched upon private sorrows, all along mingling plentifully with the stream of outward, visible history; bereavements severing at last almost every earthly tie, and leaving their subject, in respect to blood-relationship, all but alone; although, in other, respects surrounded by

'—— that which should accompany old age,
As honour, love, obedience, troops of friends.'

"Hear, however, the noble Bishop himself speak: 'My life,' he says, in 1860, 'has doubtless been laborious, and, I believe, interspread by a larger number of vicissitudes than usually happen to individuals: but it has, on the whole, been happy. And now, when near the close, I can look back without any startling convictions, and forward with increasing hope.'—*Charge*, 1860, p. 4.

"To the student of humanity, and of Divinity too, how beautiful and how consolatory is such a declaration! To the prime blessing of an organization of the best quality, was added uninterrupted health, and a constitutional imperturbability. His was one of those strongly-braced intellects that can rise superior to troubles which crush the hearts of ordinary men. As often as the emergency presented itself, he could summon to his aid the reflection—

> ' 'Tis but the fate of place, and the rough brake
> That virtue must go through. We must not stint
> Our necessary actions, in the fear
> To cope malicious censurers, which ever,
> As ravenous fishes, do a vessel follow
> That is new-trimm'd, but benefit no farther
> Than vainly longing.'

He had the power to pass at will from one train of thought to another, and so divest himself of a mental burden. What a sense was there of cerebral cobwebs shaken off, for others as well as himself, in the sound of his brief, explosive, hearty laugh, suddenly heard above the murmur of conversation in intervals of business at synodal or society meetings, after dreary discussions, threatening at times to be interminable. It was this superiority to the trials common to men that made him the stay he was found to be by many, when involved in serious perplexity and distress. Courageous himself, he inspired courage in others. Of the griefs laid before him, he discovered some view that was hopeful. He often saw something in relation to them, which the immediate sufferer did not. He thus often sent away from him with a lightened heart, those that had come to him desponding. The burden that had bowed them seemed half removed by being disclosed to him.

"From his Charges to the Clergy could be gathered a code of Anglican Divinity, and a manual of canonical life. But while his statements of dogma and rules for clerical practice are definite and precise, he makes them with consideration, as knowing that the persons addressed were accustomed to great liberty of thought and action. So far as related to himself, the theological convictions formed at the student period of his life, having been happily arrived at under a wise direction, received only more and more confirmation as years rolled on. He was, in this manner, enabled, as he himself testified, towards the close of his career, to speak at all times with boldness on the special topics connected with his office, and 'with an inward satisfaction and firmness of purpose which, under the Divine blessing, has never changed.' 'I have always been aware,' he tells his Clergy in 1860, 'that the best endeavour I could make to promote unity in the Church, was to seek after inward unity and peace in my own breast; because it is only by cherishing such graces that I can give consistency to my religious character, and cause its influence to pervade and penetrate the Diocese, and shed abroad in it the power of faith and charity.' A profound remark, reminding us of Lord Bacon's words: No pleasure is comparable to the standing upon the vantage-ground of Truth, a hill not to be commanded, and where the air is always clear and serene; and to see the errors, and wanderings, and mists, and tempests in the vale below; so also that this prospect be with pity, and not with swelling or pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of Truth.'

"There was a peculiar freshness and naturalness about his published Journals of Visitation. In them, without losing anything of dignity, he enlivens details which might be deemed merely technical and professional, by notices of matters connected with the physical aspect and progress of the country, His Journal of the year 1842 was published in London, by the Society for Propagating the Gospel in Foreign Parts, and has passed through several editions. The same features characterized his narratives of the acts of the year delivered in Synod. In the account of his voyage to England in 1850, given in a Pastoral, the touching story of 'Poor Thomas' will be remembered: a sailor on board the ship, who had been deprived of both his legs by frost-bite. After describing with minuteness the case, 'His fine spirit endeared him,' the Bishop says, 'to all the passengers, and, when made acquainted with his simple plans, a subscription of fifty pounds was raised for his benefit; and two gentlemen belonging to Liverpool, with true Christian charity, engaged to see it appropriated in such a manner as to ensure the completion of his wishes, and, if necessary, to supply what might be wanting. The matter being thus satisfactorily arranged, Thomas was made quite happy.' This combination of a genial concern in homely, human matters, and a readiness and aptitude for high and complicated occupations, made him equally at his ease, whether conversing with Chinquaconse in an Indian hut at Garden River, crooning to himself some old Scottish air in the back seat of an uncouth stage-coach on the Penetanguishine road, or exchanging courtesies with Albert Edward, Prince of Wales, and the gentlemen of his suite, in the saloons of Government House at Toronto. And herein he exemplified in himself what his well-known views were, in regard to the kind of men fitted to be 'spiritual pastors and masters' among the people of Western Canada. 'It should make no difference whether it is a log or a sofa that you sit on,' we once heard him say, referring to emergencies that constantly occur where things are in the rough. 'I know how to content myself with earthen vessels, as my father did,' said an old Bishop of Chichester, in 1245, when Henry III. was withholding the revenues of his See: 'let everything be sold, even to my horse, if there be need.' This was the spirit of the first Bishop of Toronto. It was this singleness of view in regard to duty under all circumstances, that made him intrepid in the midst of peril. The times of contagious sickness, in 1832 and 1847, found him unflinching in his ministrations. In the keeping of appointments, too, the same fearlessness was sure to be seen. We ourselves well remember an instance of this, when night and rough weather rendering a long pull in an open boat on the river at the Sault Ste. Marie by no means a trifling matter, the stand taken in respect to a distant engagement was in almost the identical terms used by the Roman general of old: 'It is not necessary for me to live, but it is necessary for me to go.'

"Such a man as the great Bishop whose career we have been studying, is no shadow. Neither are the things which such men pursue, shadows. The results of the life of the first Bishop of Toronto are tangible realities. They may be sensibly participated in by all of the Canadian people that choose, or in the future shall choose, to avail themselves of them. And he himself is a reality. His example, his written and spoken words, his works and deeds, will together constitute a standard and type to which, in the fluctuations of the future, there will be a recurrence. His name will be one of the things which the generations following will not willingly let die. His spirit will be still palpably marching on.

"He built the principal Church-edifice appertaining to his own communion four times in succession; twice as a Cathedral-church for his Diocese; and, on each successive occasion, with increased grandeur and costliness. 'Twins of Learning' witness for him: he founded two Universities in succession, both invested with the character borne by such institutions as originally instituted, by Royal Charter,—procured in both instances by his own personal travail; the latter of the two by an individual and solitary effort, to which it is not easy to find a parallel. He saw them both in operation, investigating, conserving, and propagating truth, on somewhat different lines indeed, but probably with co-ordinate utility, as things are. The very Park, with its widely-renowned Avenue, the Champs Elysées of Toronto, in which the bourgeoisie of the place love to take their pastime, are a provision of his, that property having been specially selected by him as President of King's College, with the same judiciousness and the same careful prescience of the need of amplitude for such purposes which guided him also in choosing the fine site and grounds of Trinity College.

"The Anglican residue rescued by his prowess in the final disposition of the endowments for Public Worship, he so wisely husbanded by a scheme of commutation, that funds, which, in due course, were intended to be extinguished, were transformed into a permanence, applicable in all time to the aid and maintenance of Anglican interests.

"The chancel-apse that shelters the grave of the first Bishop of Toronto has acquired a double sacredness. St. James's, Toronto, will be enquired for and visited hereafter by one and another from different parts of this Continent and the Mother Country, somewhat as certain venerable piles are enquired for and visited at St. Albans and Winchester, at Rheims and Mayence, for the sake of historic dust therein enshrined.

"But even without accessories of any kind, without the mystic prefix with which the ages of credulity would have marked his name; without the symbolism, sensuous and florid as of an unintelligent period, or spiritual and delicate as of an intelligent one, the mortal resting-place of the first Bishop of Toronto will have power to fascinate the imagination. As though there burned within it an undying lamp, a steady beam of light will be seen to issue from that sepulchral vault, streaming down the future of the Anglican Church in Canada, drawing and reclaiming, cheering and directing, many faltering steps."

THE following are selected from a short biography of the late Bishop, in the *"Portraits of British Americans,"* by FENNINGS TAYLOR, ESQ. :—

"Dr. Strachan may have been well excused if he regarded himself as the especial champion and representative of the Church in the State, since the peculiar duties which were associated with his appointment were such as he might neither omit nor evade. How thoroughly the Church of his choice had become the Church of his affections is written in almost every page of his published works. How ardently he desired 'to lengthen her cords and strengthen her stakes,' is seen in every effort of his active life. He neither questioned nor doubted the human blessedness of her office. He believed that the union between the Church and the State which existed in the old country, ought not to be put asunder in Canada, for, with the Earl of Eldon, he was of opinion 'that the establishment is formed, not for the purpose of making the Church political, but for the purpose of making the State religious.'

"The desire lay near his heart to make Canada resemble England, resemble her in religion, in manners, in character, in institutions, and in laws. To this end he sought to establish rectories in stated places, to cover the Province with a net work of parishes, and to establish in each parish a centre of religious and educational influence, as well as of social and intellectual refinement. The picture of the future, which his fancy sketched, may have resembled the actual picture which Cobbett saw from one of the glorious uplands of his native country, and which he has vividly described in his nervous writings. In imagination, Dr. Strachan beheld a noble Province, divided into parallellograms and apportioned into parishes, each parish the centre of an accredited representative of that genial, well-mannered Christianity which is the popular characteristic of the Clergy of the national Church; the settled abode of one whose character would be respected and whose influence would be seen in the every day intercourse of common life. His desire was that religion and learning, re-acting on one another, should sanctify taste, elevate morals, purify manners, and blend with the hard and roughening influences of the backwoods, many of the social refinements and home attractions which grow around the old grey Church towers and within the trim parsonages of England. The machinery of Church work through the whole of its educational course, from the cradle to the grave, formed in his mind a vision of present loveliness and future peace.

"It is true, indeed, that the existence of the University of Toronto, as well as Upper Canada College, are indirectly due to his exertions; for in procuring a Charter for the predecessor of the first-named institution he laid the foundation of the present University. But though he is fairly referred to in the language of compliment as its founder, nevertheless the honour, so far as we are informed, was neither claimed nor coveted by him. On the contrary, he made little effort to conceal his feelings with respect to it, for he complained bitterly not only as one who had been despoiled of his posessions, but as one who had been robbed of his own fair child, and had been offered in its stead the lean and ill-conditioned offspring of another, alien in form, unlike in feature, and different in name, whom he could neither press to his heart nor recognize as his own. The University of Toronto was not King's College. In those halls for education which he had striven to raise he dreamt not of a perishable home. The discipline of study, which he had hoped to see carried on there, like the discipline of teaching, which was to be continued elsewhere, was preparatory only. The matriculants in his esteem were candidates for immortal honours, for degrees in 'the house not made with hands.' The School, the College, the University, represented the approaches to the Church, and the Church was the vestibule of Heaven. They were essential parts of a prescribed pathway through which mortal man might pass from 'the city of destruction' to 'the mount of God.'

"It is possible to imagine, though it is less easy to pourtray, the bitter trial through which he must have passed, as one idol after another was crushed at his feet, and scattered beyond his reach. It is true, indeed, that his mind was severely disciplined to disappointment, for the lamp of success very rarely brightened his vale of years. Yet though we make allowance for the fact that he was familiar with failure, it is not easy to analyze the emotions which must have visited him as he took note of the gradual growth of the University of Toronto. Even a stranger is struck with the external beauty of that visible expression of applied science. Like a gem of mediæval art, fittingly set in a frame-work of verdure, it silently commands the admiration it receives. But it is not difficult to suppose that to the eye of the Bishop such unquestionable charms rather aggravated than diminished the anguish of his heart. It was hard for him to see such perfection of beauty separated, if not estranged from, the Supreme Author and Source of beauty. It was hard for him to see those brave old trees jubilant with joy, waving their glad arms around those curious carvings and dainty fretworks, and not to feel within his nature a root of bitterness with which they, at least, had no sympathy. It was hard to see such 'a fabric huge, rise like an exhalation,' on the very ground, near to the very spot which had been prepared and set apart by him for a purpose so similar, and yet so unlike; oh! it was hard to see and not to feel, in the overthrow of hope, how exquisitely painful is the irony of joy. Moreover, it was impossible for his clear mind to be insensible to the fact, that the noble structure which adorned these College grounds, like a jewelled casket, was correspondingly rich in its furniture of thought. There was the requisite machinery, including many of the pleasant and most of the necessary appliances for work, and there, too, were the human parts, the professors and masters singularly well chosen, to control and direct all. Beauty and culture were there, but the untravelled heart of the venerable Bishop yearned for its Christian cloister, for the voice of prayer and the song of praise, for the law and discipline by which learning had been hallowed in the ages of the past. He missed what he deemed to be the pivot of the system, for he saw not the central glory from which all education, in his judgment, should proceed. He mourned less for the success of his adversaries than for the slight to his Church, less for their triumph over him than for the missing Shekinah, the absent altar, the unoffered morning and evening service, and for what he regarded as the virtual eclipse of faith within those walls. Men may make light of creeds, catechisms, and confessions of faith, they may sneer at prejudices, discredit motives, and ridicule dogma. Nevertheless, the picture of a good man's sorrow is no unworthy subject of contemplation. It is always touching for its sadness, and sometimes eloquent for its sublimity. Such sorrow sobers the sense, quickens the pulse, and touches the soul, for it appeals to our better nature, and reminds us of the goodness from which we have fallen. Thus, thought becomes cleansed and purified by contact with heavenly things. It is inflamed with the brightness of the better land and acknowledges the excellence of goodness in this. It throbs with virtue, and thrills with immortality. Its yearnings reach from the visible to the everlasting, from 'the life which now is, to that which is to come.'

"The Bishop's opinions, like his character, were not fashioned in a flexible mould, for they were not made of maleable, but of cast-iron. He was unbending in person and unyielding in action. His opinions were not sentiments, but convictions; moral properties of which he deemed himself to be the trustee, and from which he would not abate one jot or relinquish one tittle. Compromise was foreign to his experience, and concession was unsuited to his temper. Hence he had little respect for their researches, and none for their conclusions, who teach that the history of the Church of England, like the history of the Realm of England, is in fact a history of compromise.

"But disappointment did not result in despair. There was dignity, as well as grace, in the way in which he accepted defeat. Indeed, his character never shone to greater advantage than when he snatched a triumph from an overthrow. His resources were as manifold as they were inexhaustible. At the age of seventy-two he ceased from strife, and bowing obediently to a painful law, he began with renewed industry to build afresh what we regard as the fairest, and what we believe will prove to be the most enduring monument of his fame. Sweet to him had been the uses of adversity, for though his contest with the civil power had been obstinate and exhausting, and though he had been worsted in that contest, nevertheless, his ascent from the 'valley of humiliation' was luminous, if not with victory, at least with hope. In the strength of acquired wisdom and inherent faith, he appealed to new agencies, and called into use new instruments of work. He took a closer survey of the moral landscape, and examined afresh the most approved codes of Christian warfare; and he soon learned how to move and combine forces with which, until then, he was presumed to be unfamiliar, and in which he had placed but little trust. Thus was it, that by means of what we may truly call 'the weak things of the world, he confounded the things that were mighty.' Turning from Princes in whom he ceased to place his trust, and from laws, which, like reeds, had broken beneath his weight, he appealed to sentiment and religion, to faith and duty, to individual sympathy, and to individual sacrifice. In the sacred names of truth and justice, he invoked the aid of that voluntary principle which he had formerly discredited, and sought in the freewill offerings of the many, what he had hoped to find in the munificence of one. He appealed to honour and self-interest, to the recollection of wrongs, and the conviction of right, and his stirring words called into life the latent enthusiasm of gifted souls. His heart was inflamed with the fire he had kindled. He would scarcely give sleep to his eyes, or slumber to his eyelids, until he had erected a College wherein the Divine law should fill the chief place in the circle of the sciences. Thus he turned from the creature to the Creator, from human policy to the Divine Government, from man to God. He shut the statutes that the sunlight might shine upon the Gospel. He endeavoured to 'forget the things that were behind,' that he might, with an untrammelled mind, 'reach forward to those that were before,' and being impelled by memory and allured by hope, he moderated his appeal to the intellect that he might intensify his address to the heart. It was a brave sight to behold the heroic Bishop playing the roll of a voluntary. It was a brave sight to see one who had passed the period of life allotted by the Psalmist, stooping afresh to take up its burden, and submitting once more to the toils and sacrifices, the trials and disappointments which he had some right to lay aside. It was a brave sight to see one who could be indifferent to personal ease and conventional prudence, to the suggestions of comfort and the seductions of policy, setting himself to the duty of building in Canada a monument such as William of Wykeham erected at Oxford, not only where the work of education might be begun in the faith of Christ, but where, in the strength of the adorable Trinity, it might be continued and ended to the glory of God.

"Though there was a sting in his style, there was no spite in his nature. He might throw his antagonist roughly, but he would pick him up again kindly. Or should the issue of the conflict be reversed, he would accept his defeat with the grace of one who could respect his victor. Being a courageous, he was also a magnanimous man. His views were large views, and when they could be indulged without violence to his religious logic, they were generous views. Thus in his dealings with his Clergy, he recognized great latitude of opinion, for practically he had a just appreciation of the religious liberty which is consistent with the spirit and genius of the Anglican Church. His own principles were clear and well defined; nevertheless, he had a scholar's respect for the learning as well as for the principles of other people, and hence he neither required an Islington password nor a Liturgical shibboleth from Clergymen who desired to work in his Diocese. In common with the great body of Anglicans he may have preferred the principles of Arminius to those of Calvin, but he did not on that account brand with an anathema, or blemish with a prejudice, those weaker Christians who could not receive the full measure of the Catholic faith.

"The benevolence of the Bishop was practised with systematic and discriminating gracefulness. Misfortune rarely appealed to him in vain, and poverty seldom left his house unrelieved; for compassion and charity were as conspicuous in his character as fidelity and endurance. With respect to projects connected with religion his liberality was a proverb. There were few Churches or Parsonages in the Province in regard to which the striking imagery of the prophet Habakkuk could not have been applied, for 'the stone might have cried out of the wall,' and 'the beam might have answered it,' and each have told the other that its presence there was due to the silver or the gold which were his gifts. Money with him was apparently regarded as nothing more than a talent to be used, as a trust to be administered. He loved it not for its own sake; and no surprise was expressed that he saved little and died poor. To Trinity College, the dearly-loved 'child of his old age,' he had given his ungrudging help and his frequent prayers, and though at his death he had little besides his blessing to bestow, yet of that little he bequeathed 'his dear College' his 'joy of grief,' as a mark of his affection, the valuable library which he had accumulated, and the costly plate which his Cornwall scholars had given to him.

"In matters of charity and benevolence as well as in matters of general philanthropy or local improvement, his were the sagacious counsels and the strengthening words, the guiding hand and the generous heart, the advice and co-operation that went far towards crowning exertion with success. Moreover, there was a phase of charity which shewed itself conspicuously in those exacting forms of civic courage which test our metal, and are perhaps more trying to personal endurance than any act of physical daring. 'The pestilence that walketh in darkness, and the destruction that wasteth in the noon-day' represent shapes of evil, before which brave men have quailed, and from which even valiant men have fled. But such terrors wrought no perceptible change in him. His holy faith and his sacred calling nerved him with strength, and both were harmoniously exhibited in his works. In fulfilling the duties which seemed to lie in his path, he was not accustomed to take thought of consequences. He believed that He who 'considered the lilies' would not overlook him. In the fearful Cholera seasons of 1832–4 his well-remembered figure seemed to be ever abroad, for the only difference he made was to redouble his exertions, and stick closer to his duty. In thus confronting danger with a Christian man's courage, he reproached no one, while his example put many to shame, for he calmly discharged services from which they, who ought to have performed them, shrank with dismay. Having visited the sick, and prayed with the dying, he was frequently called upon to shroud the dead, to place them in hurriedly made coffins, and bury them in hastily made graves. As a good citizen, as well as a laborious minister, he endeavoured to practice what he preached. Religion with him was less a sentiment than a duty, and thus the pathway of his long life was less beautified with the blossoms than strewn with the fruits of benevolence. He did not seem to age in his tastes or his occupations. His memory kept green long after the memories of his contemporaries became seared and yellow. Youth always attracted him, and his affections turned with especial fondness towards little children, not only because they were the best human types of purity and innocence, but because their natures were bright and hopeful like his own. Many will remember with what unalloyed happiness he adapted his conversation to their capacity, as well as the exuberant joy with which his presence was looked forward to and greeted by them. He knew how to combine the offices of a Bishop and a friend, and he set no light value on the influence for good which might be exerted by one who could, in his life and conversation, shew the truth of the Psalmist's experience, that the ways of religion are 'ways of pleasantness, and that all her paths are peace.'

"But the period was fast approaching when he was to close his eyes on the scenes of his toil and his fame. The hand of time, it is true, was laid with rare gentleness on him, but he was not insensible to its pressure. The duties which he had heretofore been enabled to perform without difficulty became exacting and oppressive. His consience rebelled against the intermission of any of those duties and hence arose his desire for relief and assistance. The Diocesan Synod appreciated his wish, and interpreted it aright when they elected as his coadjutor in the Episcopate, one who had been his pupil and was his friend, who had shared his thoughts and sympathized in his plans, and with whom he could confer with confidence, and act with affection. In 1866, the Venerable A. N. BETHUNE, D.D., and Archdeacon of Toronto, was duly elected to the office, and in virtue of canons, passed by the Synod in the previous year, he was on the 25th January, 1867, on the Festival of St. Paul, consecrated as the Bishop of Niagara, with an understanding that he should eventually succeed to the See of Toronto.

"The year which opened thus suggestively, was destined ere its close to fulfil the purpose for which its solemnities had made provision. The seasons of flowers, fruits, and faded leaves had passed away. 'The chaplet of the year' was dead, and the 'angry winds' of winter were ready to issue from their icy caves. The autumn festival of All Saints, the last in the annual cycle of the services of the Church, the 'drear November day' arrived, when the venerable Prelate, for whom an assistant had been chosen, was to be separated from the cares of his Bishopric, and when his soul, with 'the souls of the righteous' was to pass to 'the hand of God,' 'where no torment shall touch them,'

> 'To soar those elder Saints to meet
> Gather'd long since at Jesus' feet.'"

To the Testimonies of Individuals we may annex the Tribute of the Public, in the honour which was paid to the remains of the late BISHOP OF TORONTO after his death. We cannot control a desire, which we believe will be shared in by Churchmen generally who were acquainted with the character and works of the deceased, to place on record a detailed account of his Funeral, as it appeared in the *Church Chronicle* of the 1st December, 1867 :—

"THE FUNERAL of the late Bishop took place on Tuesday, November 5. A general disposition was shewn, both by public bodies and by the citizens at large, to give token of their deep respect for the memory of one whose name had been so long and so honourably associated with the history, not only of the City and the Diocese, but of the Province of Upper Canada. The same spirit was discovered by the Volunteer-force; and the troops forming the Garrison received orders from the Lieutenant Governor to line the streets on the occasion, while he himself acted as one of the pall-bearers, and numerous Staff-Officers appeared in the Procession. In accordance with a proclamation issued by the Mayor, business was suspended, and the stores closed. Flags were exhibited at half-mast from many buildings, and the bells of the Cathedral chimed a muffled peal throughout the day, the great bell tolling as the Procession drew near the Church.

At one o'clock, the first detachment of the Garrison, consisting of the 17th Regiment, arrived on the line of procession, and took their stand on York Street. Between this body and the late Bishop's residence were stationed the Volunteer Battery, the Foot Artillery Company, the Grand Trunk Brigade, the 10th Royals, the Queen's Own, and the Military School Cadets. Along King Street were ranged two batteries of Royal Artillery dismounted, the Cavalry School Cadets, and the 13th Hussars, extending from York Street to the doors of the Cathedral.

About 150 of the Clergy had assembled at half-past one at the Bishop's residence. Among them were several from the Diocese of Huron, and some from the Diocese of Ontario. Other bodies collected at other points in order to prevent the confusion which would necessarily have arisen had one place of redezvous been appointed for all.

The arrangements having been completed, the Hearse, drawn by four black horses, which had housings of black, was brought to the door, and the Coffin was placed within it, being conveyed from the house by six former pupils of the deceased Prelate, viz., The Ven. the ARCHDEACON OF NIAGARA, the Rev. WILLIAM MCMURRAY, D.D., D.C.L., The Hon. Vice Chancellor SPRAGGE, Messrs. WILLIAM GAMBLE, F. H. HEWARD, and JOHN RIDOUT. The Coffin which was covered with black cloth, with mountings of silver, bore on a plate the following inscription :

The Honourable and Right Reverend

JOHN STRACHAN, D.D., LL.D.,

First Bishop of Toronto,

Born 12th April, 1778.

Died 1st November, 1867.

At a quarter to two the Procession began to move. The Streets on the route were densely thronged, and every window which commanded a view at any point was crowded with eager spectators. The following was the order of the Procession :—

Firing party—One troop of the 13th Hussars, mounted.
Officers of the 10th Royals.
Officers of the Volunteer Artillery Battery and Foot Artillery.
Officers of the Grand Trunk Brigade.
Officers of the Queen's Own.
Volunteer Staff Officers.
Regular Staff Officers.
St. George's Society.
St. Andrew's Society.
St. Patrick's Society.
The City Police Force: Officers in rear.
The Members of the City Council.
The City Officials.
Upper Canada Law Society.
Law Students.
Professors and Students Victoria College.
Masters and Students Upper Canada College.
Masters and Pupils Normal School.
Faculty and Students of Toronto University.
Graduates and Undergraduates Trinity College.
Professors of Trinity College.
Clergy of this and other Dioceses.
Revs. S. Givins and Dr. Scadding, Chaplains.
The Bishop and the Dean of Toronto.

Pall Bearers.		*Pall Bearers.*
The Ven. the Archdeacon of Toronto.	The Hearse.	The Ven. the Archdeacon of Niagara.
The Provost of Trinity College.		The President of University College.
The Mayor of Toronto.		Hon. H. J. Boulton.
The Chief Justice of Ontario.		The Lieutenant Governor of Ontario.

Verger and Valet.
Mourners.
Citizens on foot.
Carriages.

R. L. Denison, Esq., had kindly consented to act as Marshall to the Procession, which was not less than forty-five minutes in passing any one point; and his skilful dispositions, aided by the military authorities stationed at different parts of the line, secured an order and regularity of movement which greatly contributed to the solemnity of the funeral ceremony. As the head of the Procession reached the Cathedral it took open rank, and thus allowed the Hearse to approach the entrance. Here the Coffin was removed by the six gentlemen before mentioned, and conveyed to the door of the Church, whence it was borne up the nave, preceded by the Clergy of the Church. The Service for the Burial of the Dead was then proceeded with, the Psalms being read by the Rev. Canon BALDWIN, M.A., the Lesson by the Rev. Canon BEAVEN, D.D., and the remainder of the service by the Very Rev. the DEAN OF TORONTO.

The musical portion of the service was most impressively rendered by a full and efficient choir, under the direction of Mr. JOHN CARTER, the organist of the Cathedral, and consisted of the following:

¶ *As the body entered the Church.*

INTRODUCTORY SENTENCES.—CHANT: Gregorian, 4th Tone, No. 234, *Chants and Tunes.*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead yet shall he live —and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth; and that He shall stand at the latter day upon the earth.

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for myself: and mine eyes shall behold, and not another.

We brought nothing into this world: and it is certain we can carry nothing out.

The Lord gave and the Lord hath taken away: blessed be the name of the Lord.

FUNERAL MARCH................ *Mendelssohn.*

GLORIA PATRI after Psalms.—CHANT, *Dr. Blow,*
No. 16, *Chants and Tunes.*

¶ *After Psalms.*

HYMN. Tune, *Windsor,* No. 80, *Chants and Tunes.*

NOW let our mourning hearts revive,
And all our tears be dry!
Why should those eyes be drown'd in grief,
Which view a Saviour nigh?

Though earthly shepherds dwell in dust,
The aged and the young,
The watchful eye in darkness clos'd
And mute th' instructive tongue:

Th' eternal Shepherd still survives,
New comforts to impart;
His eye still guides us, and his voice
Still animates our heart.

"Lo I am with you," saith the Lord,
"My Church shall safe abide;
For I will ne'er forsake my own,
Whose souls in me confide."

Through ev'ry scene of life and death
This promise is our trust:
And this shall be our children's song,
When we are cold in dust.

¶ *While the body was being removed to the Chancel.*

FUNERAL MARCH...................... *Chopin.*

¶ *While the body was being lowered.*

ANTHEM—"Dead March in Saul," arranged by *John Carter.*

FORSAKE me not, O Lord my God: be not Thou far from me. Haste Thee to help me: O Lord God of my salvation.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Ps. xxxviii. 21, 32. *Ps.* xxxix. 15.

¶ *After Committal Prayer.*

ANTHEM.................................. *John Carter.*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *At close of Service.*

FUNERAL MARCH.. *Beethoven.*

Air—"I know that my Redeemer liveth,"... *Handel.*

"The Cathedral had been prepared with great care for the mournful ceremony. The external light had been excluded. The Chancel generally, and the rest of the Church partially, was hung with black, and the dim artificial light allowed added much to the solemnity of the scene. The place of interment had been appropriately prepared immediately in front of the Holy Table—the body lying, as is the custom, east and west; and it is to be hoped that some fitting Memorial, such as is often seen in the Cathedrals of our Father Land, may at no distant time, mark the spot, where the late Prelate had so often stood and served in the office of his ministry—and where his earthly remains were then deposited, followed by many a 'longing, lingering look' of reverence and affection, as the minds of the spectators reverted to his prolonged and honourable course, and to many a word and act of kindness which had marked it even to its close."

IV.

We feel that we shall be gratifying many readers by recording here a few specimens of the late Bishop's Confirmation Addresses.

His rule had invariably been to deliver these Addresses *extempore*; thus better adapting them to local circumstances, and allowing of a more direct, personal, and practical counsel. Sometimes they contained a history of the ordinance itself,—the Divine sanction for it apparent in the Holy Scriptures, and the testimony of the whole Church in its favour from the earliest times. Sometimes, too, in these Addresses, there was an assertion and explanation of the fundamental principles of the Church,—its Divine Constitution, its Episcopal succession, its Liturgy, its Creeds, and Sacraments. But these were topics only occasionally touched upon; the effort almost uniformly was, to draw attention to the every-day Christian duties to which the Confirmed had specially bound themselves,—as self-denial, control of temper, affectionate deportment to parents and to brothers and sisters, a pure and religious life, devotion to prayer and public worship, a steady and conscientious attendance at the Lord's Supper.

It was not until about two years before his death, that, —as far as we can learn,—any such Addresses were written. At that time, a consciousness of failing powers and weakened memory made him distrustful of *extempore* efforts; and the apprehension of failure in connection, and of incorrectness in Scripture quotation, induced him to condense in the written form, which we subjoin, a few of such Addresses. We feel that old as well as young will be glad of having this record of them, as wakening up pleasant and useful recollections of paternal counsels and kindly exhortations long ago delivered :—

(I.)

THERE will be very few occasions, my dear young friends, in the course of your lives, so interesting and important as the present one. You have this day devoted yourselves to the Most High God your Redeemer; and He hath confirmed to you the assurance that you are his adopted children, and heirs of His Kingdom.

It is to you the day of your entrance upon that great and glorious estate, of which your parents and sponsors were permitted to take possession for you when you were yet in your infancy; an estate embracing the pardon of your sins, the favour and love of Almighty God, the assistance of His grace and Holy Spirit, and the promise of eternal life; and therefore very fitly denominated a "state of salvation." At this entrance upon the possession of it in your own names, the Church rejoices. The angels of heaven have been spectators, and are glad. The blessed Redeemer of our race receives gratification, and takes you by the hand; and the Almighty Father of all beings condescends to bestow on you His heavenly benediction. So great is the import of what has now been done, as you rest upon it and as we contemplate it, that we should mutually be filled with admiration and gratitude, with humility and joy; and may well exclaim, "What hath God wrought?"

This transaction, however, is not a mere ceremony, which is now done with, and is to have no connection with your future conduct. It ought to consecrate your whole life,—to give direction to all its steps; never to be forgotten at any of its stages; nor remembered but with thankfulness and godly fear. You have taken upon you the vows of God. The relations into which you are brought, are to be perpetual; you have acknowledged obligations which are to be performed daily. There is a covenant between you and the Almighty, in which you have promised to believe and to be holy. In virtue of this covenant, there is opened to you the prospect of the highest happiness of which your nature is capable,—even satisfaction in life, peace in death, and immortality in heaven. But your attainment of these blessings depends upon the fulfilment, by the covenanting parties in the transactions of this day, of their respective engagements.

As regards the Almighty, what He hath promised, He "will most surely keep and perform." He hath graciously condescended to renew to you the assurance of the pardon of your sins, of the aid of His Holy Spirit, and of eternal life. Respecting the certainty and manner of accomplishing these things, it becomes you not to scruple or to doubt. In this matter, your business is to believe with a stedfast reliance on His word, that, if you are faithful to perform your vows, "He, who hath begun a good work in you, will perform it unto the end." For "the gifts and calling of God are without repentance;" "with Him is no variableness, neither shadow of turning." The power of your God is equal to His purposes; His truth is equal to His power. Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good? He hath commanded to bless, and you are blessed; and, unless you abandon the conditions of His blessing, nothing can reverse it.

It is, therefore, respecting the fulfilment of the engagement on *your* part made, that you are always to be concerned so long as you continue in this world. You have promised to the Most High God, your Redeemer, and best Benefactor, to renounce whatever He has forbidden; to believe whatever He has taught; and to do whatever He has commanded. As you look forward into this path upon which you have entered, does it seem to you a difficult one? For man to be good and gain heaven is *not* a light business. But how great, how encouraging, how animating, are your incitements to fidelity? If you persevere, the Holy Ghost will remain with you. You will have in life the favour of God, the knowledge of forgiveness, the consciousness of holiness. He, who died for you, will see with satisfaction the fruit of His love. Your parents and friends will be gladdened, and society adorned and refreshed by the beauty and fragrance of your virtue. When death shall approach,—for you must all die,—to convey you, from all you hold dear, to the tribunal of the Almighty, you will have the only hope by which man can be comforted and sustained in that most awful hour of human probation; and from the tribunal of judgment, you will be taken to heaven; there to be happy forever with all the good; with Jesus, and with God. If, on the other hand, you become weary of this path, and desert it for any of the enticements of the world, the flesh, and the devil, your portion will be perplexity and dissatisfaction in life; cheerlessness, if not horror, in death; and everlasting banishment from heaven into regions of darkness and undiscovered woe. What powerful motives are found in this alternative, to the most careful and constant performance of your Christian duties? What inducements to keep your souls diligently, to pass the time of your sojourning here in fear, to endeavour to be righteous before God; walking in all the commandments and ordinances of the Lord blameless?

Study then, my young friends, the Holy Scriptures. They are given by your Heavenly Father "a light unto your feet, and a lamp unto your paths." Study some portion of them every day, that you may regulate all the conduct of your lives by them, for they contain for you the only certain instruction In them we have the words of eternal life; they are they which testify of the Lord. Accustom yourselves to ask in daily private prayer, and to seek by a devout attendance on the services of the sanctuary, the continuance and increase of God's Holy Spirit. It is promised to you if you will seek it, and use it faithfully; and without it you can do nothing.

Remember your obligation to respect yourselves, and to abstain from all sin and wickedness,—recollecting that you are the temples of God, and that "the Spirit of God dwelleth in you." As soon as you can, with a full trust in God's mercy, and with a quiet conscience, go to the holy table to celebrate the Lord's Supper; and never neglect in the course of your lives to attend, with the suitable preparation and dispositions, this most comfortable ordinance. It is in this Sacrament we must find the food which, from time to time, will refresh and sustain our spiritual life, and prove frequently the medicine which will heal our sickness. To these helps from the mercy of God, fail not to add the exertion of your own reason and faculties, to be faithful and conscientious in all the relations of life, which, in His Providence, he shall require you to cultivate,—especially that benevolence, and readiness, and desire to do good, which is and ought to be a conspicuous part of Christian virtue, and which, we have reason to believe, it is particularly agreeable to our Heavenly Father to behold in His children. Meditate upon the life of Jesus Christ the pattern of all that is perfect in man; and endeavour, by the assistance of that grace which you have received, to be like unto Him. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue and if there be any praise, as becomes you as Christ's followers, think on these things.

In this way you will be rendered as perfect and as happy as a person in this world of imperfection and sorrow can be. The way that seemed arduous will be found, as you advance, to be the way of pleasantness, and the path which you have chosen the path of peace, while all other ways lead down to the gates of Hell; and it will conduct you at last to the inheritance of Heaven. But if you at any time quit it, repent immediately, I beseech you, and return to it, that so iniquity may not be your ruin.

In conclusion, I cannot but be filled with the greatest anxiety; and the same words which the wise King of Israel addressed to his son I now leave with you,—"And thou, Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and willing mind. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

And, my young friends, do not fail to remember that Confirmation is the point of union between the two Sacraments: Baptism and the Lord's Supper. Born into a new life by the one, we can only be sustained in that life by the other. Receiving the breath of life from God's Holy Spirit in the one, we are now maintained in that Spirit by the other,—namely, by eating and drinking, sacramentally, the body and blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper.

(II.)

In speaking to candidates for Confirmation, I have frequently mentioned that it is an ordinance replete with blessings to the Church, and yielding a rich return to the zealous and faithful pastor. It is the seed time of a harvest which is continually springing up to cheer him on his onward course. His own experience yearly confirms the wisdom of its appointment; and even its occasional neglect or abuse serves to quicken his diligence in improving what he has found to be of inestimable value. But apart from its claim to respect and veneration, as being of Apostolic institution and primitive usage, the ordinance itself is so beautiful and attractive, that when regularly administered, it gradually removes all prejudice, and daily advances in favour and estimation.

Viewed as a solemn call to serious reflection, as an appeal affectionately addressed to the consciences and hearts of the young, and as a means of promoting the purest relations of love and tenderness amongst all the branches of their respective families, at the most important period of life, it seems to comprise all that is excellent and holy. Moreover, it secures to them more thoroughly the benefits of the prayers of the Church, of which they have become living and responsible members; and thus, by joining daily in the invocation of the Holy Spirit, promotes a more lively faith in their hopes of heaven.

When you add to all this the pure and lasting impressions to which it frequently gives birth, and to which so many can appeal in after times, it is not only the season of great and certain improvement, and the dawning of new hopes and firmer resolutions, but the commencement of a deepened spirituality, and a closer walk with God. Hence it cannot fail to secure the sympathy and approval of every serious mind.

Remember, my young friends, that personal religion is a constant and progressive work,—a work which you are now expected to enter upon with fresh energy, and thus prove your affection to your Saviour. Remember also that the ratification this day of your baptismal vows, is your enlistment in a warfare which will never for a moment cease until the hour of your death.

The Holy Scriptures speak of the Christian life as a shining light, which shineth brighter and brighter unto the perfect day : as the field of the husbandman in which appears first the blade, after that the whole corn in the ear; as the little leaven hid in three measures of meal, by which in process of time the whole is leavened; as the grain of mustard-seed, which, though the least of all seeds, becomes when it is grown up so great a tree that the birds of the air lodge in its branches.

By such illustrations, we are taught that personal religion is not something attained at once in perfection, and leaving nothing more to be done; but a thoroughly pervading principle, and one which is to be more and more influential, until every member of our bodies, and every faculty of our souls, is brought into complete captivity to Christ.

Bearing these important truths continually in mind, I would further observe that, in order to advance in the Christian life, you must be faithful in the discharge of all the public and private duties of religion. By these I mean, the services of the Church and the duties of private prayer,—together with a constant study of God's holy word. Our blessed Saviour alluded to this class of duties when He said, "When thou prayest, enter into thy closet." He was himself an eminent example in this respect. He went up into a mountain apart to pray, and continued whole nights in prayer. The last act of His life was an act of prayer; for He died with its language on His lips. The most eminent saints of all ages have also been men of prayer. Daniel, though burdened with affairs of state, kneeled upon his knees three times a day, and prayed, and gave thanks to God. It is the great secret of success in arduous toils, and seasons of perplexity. There is nothing like prayer to tranquillize the mind, and nerve it to steadiness of action. It fills the heart with an abiding confidence in God; and St. Paul knew well its value, when he bade us "pray without ceasing; to continue instant in prayer; to pray always with all prayer and supplication."

For your private devotions, choose some hour when you are least liable to be disturbed by worldly thoughts, and see that your appointment with heaven be religiously kept. Be regular and punctual in your devotions; and let nothing but absolute necessity deter you from this duty.

If fatigue, or wandering thoughts, or disinclination ever tempt you to an omission of this duty, let them not prevail. Fight against such opposition, and then you will find your troubled heart acquiring a holy serenity, and the coldness of your devotion warming into love, as you meet with your Maker and Saviour face to face. And these words remind me that effectual prayer requires something of an effort,—a grasp, as it were, to realize its true work and even its conception. A gradual ascent in reaching the conception of sincere prayer, is demanded of us. Even the body seems to stretch itself to a fuller height, and rises, as it were, from the earth in coming up to God,—in standing so immediately in his presence, in pouring out our hearts in the accents of supplication and mercy. The grandeur of the idea that we are enjoying the privilege of consulting in our difficulties the wisest and best man upon earth, or of advising with a departed parent or friend, or even with an angel, can but feebly realize the conception of coming directly to God. It is something that must always transcend our powers; and yet God permits, invites, nay, commands our approach to Him. From all these inestimable blessings we should be debarred, were it not for the all-sufficient merits and mediation of our Saviour Christ.

And let private prayer be accompanied by self-examination. Study to learn what are your besetting sins, and learn to guard against them. Look upon your possessions as talents of usefulness, for which you must hereafter give an account. Are you poor? Then be careful not to murmur or complain at the dealings of God's Providence, and indulge not in envy or discontent.

In order to advance in the Christian life, attend regularly and devoutly upon the ordinances of God's house, and upon the means of grace which you enjoy. And especially let me urge you to seal your vows at the holy altar by the reception of the Holy Sacrament of the Lord's Supper.

For this advancement in the Christian life, you must also be zealous, as opportunity offers, in extending His blessed gospel throughout the world. The genuine spirit caught from Christ is expansive, and it continually manifests itself in doing good. In the absence of such a spirit, darkness and corruption prevail. We ought, therefore, daily to offer the comprehensive prayer, Thy Kingdom come; and then prove by labours, by alms and offerings, that our prayer goeth not out of feigned lips. Never were so great exertions made to extend our Lord's Kingdom throughout the world as in the present times. The whole of heathendom is awakening, and calling for the bread of life. If therefore, you would grow in grace, imbibe the spirit of the early Church,—the spirit of Christ; and do what you can to promote His cause and extend His Kingdom.

Again, that you may advance in the Christian life, take pains to become intelligent and thoughtful in all things that pertain to the history of your holy faith Read the lives and writings of holy men; of the saints and martyrs, of whom the world was not worthy. The whole history of the Church is fraught with instruction. Only see and know how she has been, in all ages of the world, the pillar and ground of the truth. Besides, at the present day, when the Church of Christ is so often spoken against; when her ministry, her sacraments, her worship, her doctrines, are opposed and reviled,—it becomes all her children to rise up in her defence, and so arm themselves as to be able to give to every one that asketh a reason for the hope that is in him.

Such are a few general directions, my young friends, which, if faithfully attended to, cannot fail to increase your usefulness and happiness while you continue in the Church militant; and which will be attended with more blissful results when you are made members of the Church triumphant in heaven.

And now, my young friends, in returning from this solemn dedication of yourselves to your blessed Redeemer, and to your various duties in the world, repose yourselves in His might, and thus arm yourselves against every danger, temporal and spiritual. Remember that we are rapidly approaching another state of existence, in which the regenerated spirit lives, and that there are higher spectators than men who shall witness and surround our repentant spirits, and receive them with a joyful welcome. Let us feel also the value and importance of our bodily part, which, though united to dust, is yet created to live for ever. And let us, in future, always conduct ourselves not as foolish and ignorant men, but as the children of the God of the universe, as the brethren of the Saviour of the human race, as in the sight of every being who is great before God's throne, and as in the sight of those whom death has for a while separated from us, but who now look down, with all the anxieties of love, upon the course we pursue, and whose aged or infant hands are preparing for us wreaths of glory, and those palms of peace which shadow out in mercy to our feeble and trembling souls not only the wisdom and the knowledge, but the joy, of the everlasting presence of our Saviour in heaven.

(III.)

My Young Friends,—

The Church of England exhibits in her Prayer Book a clearness, and deepness of religious feeling, no where to be equalled except in the Bible itself. In that admirable book are contained, in all their fulness and simplicity, the great doctrines of the corruption of our nature; justification by faith in Christ; the necessity of the renewal of the heart and life by the power of the Divine Spirit; and the paramount obligation to that holiness without which no man shall see the Lord.

Observe with what tender solicitude the Church, in her services and observances, follows her members through every step of their earthly pilgrimage, and incessantly watches over their wants, and interests, and dangers. No sooner is a child born into this world of sin and sorrow, than she presents him in holy baptism, with a most touching and tender service, to the care of the great Shepherd of souls; signing him with the sign of the cross in token that he shall not be ashamed to confess Christ crucified, and to fight manfully under his banner against the world, the flesh, and the devil. After a short interval the Church interposes again, and calls him to go up to the house of the Lord, and there consecrate himself, by a most solemn ordinance, to become the soldier and servant of his heavenly Master. She next invites him, weary and heavy-laden, to the table of his Saviour, for refreshment and strength to his soul and fresh assurances of his pardoning grace.

Nor does she leave him here; but follows him into all the scenes of domestic life. She it is who ties the knot of his family joys. She accompanies him to the sick bed, and administers to him, as he lies there, the sweetest consolations. She passes with him into the valley of death, cheers him with gladdening promises, and displays to him the glories of the invisible world. And when, at length, his remains are consigned to the cold earth, the Church stands as chief mourner at his grave, and she pronounces over him the song of thankfulness and hope with her sorrow: "Write, from henceforth, blessed are the dead which die in the Lord; even so, saith the Spirit, for they rest from their labours."

The great object, my children, of your coming here this day is to confess your faith in Christ crucified, as he has himself expressly commanded; because if you do not confess him before men, neither will he confess you before his Father in heaven. This ought to be your first and cherished motive for coming thus to Christ; and the more so, because it secures to you most important personal privileges.

On this great point, much error and misconception prevail among the multitude round us. Thousands first wait to have the evidences and consolations of religion, before they will enter upon the performance of its actual duties. They refuse to fight the battles of the cross, till they have had the satisfaction of wearing the crown. They must first, as they suppose, shout the note of victory before entering in earnest upon the Christian race.

This erroneous feeling is hanging like a mill-stone around the necks of thousands; keeping them back from their duty, and in many sad instances it becomes a fruitful source of gloom and despondency. Instead of going forward to their duties as Christ has commanded, they are waiting they know not for what,—but in reality for the Lord Jesus Christ to interrupt the harmony of his plans, and the ordering of his Providence, merely to give them evidences which, in the nature of things, they are not now qualified to enjoy, and which, it is certain, they will never in their present state of feeling and action obtain. The Scriptural rule is, "in thy light shall we see light;" in keeping the commandments there is great reward. This, then, is a great encouragement to confess Christ crucified before the world: it is indeed the Spirit itself bearing witness with our spirit, that we are the children of God.

Nor are there wanting other examples equally encouraging. When, for instance, we unite ourselves to Christ as the branch is united to the vine, not only invisibly by faith, but visibly to His body the Church, we have the assurance of gaining the nourishment and grace to our souls which flows from him. Again, when we openly in God's Church ratify and confirm our baptismal vows, we believe that our Lord meets us then and there, and grants us his blessing in the way of his own appointment. And then when we, subsequently, go forward to receive the Holy Sacrament of His Supper, our faith is confirmed, our love increased, and our spirits sanctified and strengthened through that solemn ordinance. So also, the duties of prayer, of reading the Word of God, of attendance upon the preaching of the Gospel, have each attached to them their own particular blessing.

Let me, then, beseech you to ponder this motive well; to weigh carefully the privilege of performing this duty. And then to remember, that of yourself only shall you have reason to complain, if you famish with spiritual hunger; if your spiritual life is languishing and likely to die, and you fall into open apostacy with God. This must follow, if you presumptuously despise those gracious helps which Christ has provided.

Another motive which should induce you to confess Christ before men is, that you then openly identify yourself with the visible people of God, and increase the moral power of the Church. That Jesus Christ has a Church in this world, you will not doubt. And that this Church is destined ere long to overspread and fill the earth, is clearly revealed. And that this final triumph of the Gospel is to be effected by human instrumentality, is evident from many considerations. These truths combined furnish a reason why you should not hesitate to commence an active warfare under the banner of the Prince of Peace. There is now, and there has been since the fall of man, a fierce conflict raging for dominion over the hearts of men. But yet Christ's Kingdom is to come; and when you openly avow yourself a disciple of the cross, you join that noble company of the faithful, on whom the duty rests, and to whom the honour will be given, of ushering in the latter-day glory of Zion.

It is, my young friends, truly a spectacle of the deepest interest to me, and of the richest promise to the Church, to behold a company of youth whose hearts are yet unscathed by long continuance in sin, voluntarily renouncing the vanities and follies of this wicked and perishing world, and taking upon themselves the vows of Christ. Viewed in all its relations, it is a scene of great sublimity. It is a scene on which the minister of Christ looks with the devoutest gratitude, and which causes every Christian parent's heart to thrill with the purest joy; on which doubtless, the spirits of departed friends gaze with the deepest satisfaction; and in view of which the angels of God tune their harps to louder notes of praise. And can we doubt that our blessed Redeemer, sitting at God's right hand, shares in the joy of this holy scene; and, when beholding such blissful results of the travail of his soul, is satisfied?

Suffer, my dear brethren, a very few concluding remarks on the future progress of Christianity; or, as our Lord proclaims it, the Kingdom of God upon earth.

It is a cheering and attractive circumstance in the history of the Divine dispensations, that when a prophet was sent into this world to be the proclaimer of the most precious and effective wisdom it was ever to receive, and to be the author of changes which were destined in the course of ages to renovate its entire aspect, he appeared simply as a teacher of such exalted wisdom; of a wisdom which aims not at gratifying the curiosity of men, but at elevating their moral condition, and giving a new and exalted turn to all their hopes and pursuits.

And it is no less worthy of remark that the idea which our Saviour adopted as the foundation of all his views, was as simple and beautiful, as the character in which He appeared was free from all pretension and wordly ambition. He spoke only of a Father in heaven, who looks upon all his creatures with love and compassion, and whom they ought therefore to regard with those sentiments that befit children in their relation to a kind and benevolent parent.

This being the foundation upon which our Lord's doctrine was founded, and by which it is wholly pervaded, he sought by means of it, first, to improve the religious belief and worship of mankind; secondly, to purify their moral conceptions; and lastly, to regulate all their social and domestic affections. He taught them to look upon God as their heavenly Father. He told them that the homage which was most acceptable to Him, did not consist in vain ceremonies and superstitious practices, but in unfeigned reverence, and love, and trust, expressed by simple forms and by a conduct suitable to the purer views by which the followers of His doctrine were to be guided; or, in His own expressive words, that the time was now come when mankind, over all the earth, were to worship the Father in spirit and in truth.

Nor were the changes which our Saviour sought to produce in the moral duties of the people, less important. For he set before them a Father in heaven, whom it was their duty to honour and love. He thus raised even the most common offices of life into the high rank of services paid to God, and as expressions of devout homage from his children. Hence the whole earth, with all its occupations and inhabitants, assumed the aspect of a vast living temple, from which incense and a pure offering might at all times ascend, and thus produce a gradual amelioration, by new accessions of purity in all their views and conditions.

In the same way, this renovating power and influence was to extend to all the social relations, and public institutions of mankind. And being all the children of the same Father, Christianity would prevail throughout the world. Kindly charities would be fostered in private life; and every human being, however poor or destitute, would at once be regarded by every other as the child of the same Father, and an heir with himself of one blessed immortality.

Such are the glorious results which our Saviour sought to accomplish, and has accomplished; and such are the simple means by which he intended to produce them. At the same time, he was far from saying that they were to be speedily realized. They were the seed scattered through long ages of history, and during the whole period of the world's existence; and they were to be consummated in the terms of that form of prayer which the Lord Jesus taught his disciples; and which, as it has been in all past ages of Christianity, will continue in all future ages to be the favourite expression of the Christian's hopes and desires:—"Hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven." *Amen.*

(IV.)

My Young Friends,—

In requesting your attention to the few remarks I am about to make on this solemn occasion, I have to remind you of the deep interest which your sponsors and other Christian friends feel in your spiritual improvement; and I desire to impress upon your minds a lively remembrance of the duties and privileges which we shall have to review together at the bar of God. You will expect me, therefore, to speak with that affectionate earnestness and truthfulness which the subject itself so strongly demands.

The authority on which we receive the holy ordinance of Confirmation, or the laying on of hands by the chief ministers of the Church, is drawn from the Holy Scriptures. We find from the New Testament that it was practised in the times of the Apostles. For we read in the eighth chapter of the Acts, that Philip, one of the seven Deacons,—being of the lowest order of the ministry,—went down from Jerusalem to Samaria, and there preached with such success that great numbers of the Samaritans believed, and were baptized. But, nevertheless, though they thus received the gospel and were admitted into the Church by baptism, there was another ordinance which they had not received, and which Philip, as being a Deacon only, had no authority to administer. For, immediately after, we learn that when the Apostles at Jerusalem heard of the conversion of so many Samaritans, they sent thither two of their own number, Peter and John, to fulfil a duty which Philip was not empowered to discharge,—namely, to lay their hands upon them, and procure the communication to them of a larger measure of spiritual blessings. And so, when Peter and John laid their hands upon them, "they received the Holy Ghost." Here we have simply an important fact in Apostolic history, and yet so recorded as to shew what was the custom of the Church in that primitive age.

But we know further from Holy Scripture that the "laying on of hands" was much more than a mere naked fact, or empty custom. It was a solemn ordinance,—one of the first principles of Christianity; and, as such, necessarily of perpetual and universal obligation.

In an Epistle,—the Epistle to the Hebrews,—which enters more at large into the principles of Christianity than any of the others, the writer says, (vi. 1, 2,) "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith towards God, of the doctrine of baptisms, and of *laying on of hands*, and of resurrection of the dead, and of eternal judgment.

Now here are six things enumerated distinct from each other, and yet all denominated by St. Paul, "principles of the doctrine of Christ." Two of them may be spoken of as internal graces, repentance and faith. Two of them may be regarded as visible ordinances, baptism and the laying on of hands; while two of them are truths or developments yet in future, or in reserve, and yet of awful moment to every individual,—resurrection of the dead, and eternal judgment.

Now each one of these is declared in God's Word to be a "principle," or first principle "of the doctrine of Christ;" and all, combined, are declared on the same authority to be fundamental and essential things. We are no more at liberty to reject the laying on of hands, or the ordinance of confirmation, than we are to reject repentance, or faith, or baptism, or the doctrine of the resurrection and eternal judgment. They are all alike declared to be first "principles,"—the foundation,—of the doctrine of Christ.

And here I may observe that confirmation, as practised by the Apostles, and as now administered among ourselves, has been preserved in the Church, and has been continually referred to in ecclesiastical history. Moreover, those of the Reformers who rejected episcopacy, either retained confirmation or left the most decided testimony in its favour. It is also well-known that Luther, the great leader of the Reformation, retained the rite of confirmation, and it is still practised by the large body called Lutherans to this day. Even Calvin himself speaks kindly of confirmation, as an ancient custom in the Church. He states that the children of Christians, after they came to years of discretion, were presented to the Bishop in order to fulfil that duty which was required of adults who offered themselves for baptism. The authority for the practice of confirmation might be strengthened by many additional proofs were it necessary; but we shall only add to the many given the authority and practice of our own Church.

In confirmation, as the name implies, you ratify or confirm the vows of your baptism. When baptized in your infancy, as the Church contemplates, those vows were first assumed by your parents and sponsors on your behalf; who then promised and vowed certain things in your name. And they did this, because from your tender age you were incapable of assuming those engagements yourselves. And, as your natural guardians, it was their bounden duty, as they would in temporal matters, thus to act in your stead.

But having come to years of discretion, and to a proper understanding of what your parents and sponsors promised on your behalf, it now becomes your duty personally to assume those vows; the obligations heretofore resting on them, you should now undertake yourselves.

In the case of those who have been baptized in adult years, and upon their own responsibility, confirmation is but a renewing of that obligation on the part of the candidate. It is nevertheless a most solemn and scriptural mode of ratifying and confirming those vows; and, as all must allow, is admirably adapted to their weighty import. For in a matter of such infinite moment as that of God's covenant of grace with a lost world, all surely ought to be grateful for this fresh opportunity of sacredly pledging their fidelity to Christ and his Church.

We learn from the New Testament, that many of the early Christians received, through this imposition of hands, extraordinary and miraculous gifts of the Holy Ghost But so soon as the Gospel was established upon firm foundations, miracles ceased. Such helps were now no longer necessary for establishing the truth of God's revealed will. Still, however, the ordinary renewing and sanctifying power of the Holy Spirit was not withdrawn; it is necessary, and it will be vouchsafed, as long as human nature remains in its fallen state. And although the candidates for confirmation are not now to expect in that ordinance miraculous gifts of the Spirit, yet coming with the preparation of heart which the Church demands, they may expect to receive through this, as one of the appointed means of grace, the attainment of that help which will enable them to fulfil their vows.

You, my young friends, have laid to-day a firm foundation, by dedicating yourselves solemnly to God and your Saviour; but you must build upon this foundation; there must be the beautiful superstructure of a religious and useful life. And there must be no procrastination, no halt-ing between two opinions, no wavering between the lures of the world and duty to God.

We are all, my brethren, born to sorrow, and born in sin. No one can look back upon his life, without feeling how much he has transgressed, and how much he has left undone. The progress of life has been a series of humiliations, and crowded with anxious fears. A just and merciful God has been continually sinned against, and the day of retrbution is a constant source of alarm.

Now, my dear young friends, it is when the mind is agitated by such thoughts, that it becomes most sensible of the peculiar adaptation of the Gospel to supply the greatest wants and calm the deepest fears of the human heart. For its good tidings are a proclamation from heaven of mercy a forgiveness to those who have offended, and who, in contrition for their offences, have laid hold on the hope set before them.

Through this proclamation the burden of sin upon our souls is lightened; One, mighty to save, has chosen to undertake it; it is affixed to, and cancelled by, His cross. This must bring encouragement to the most desponding, assurance to the most timid. They can approach God as a reconciled Father; and at His right hand is the Mediator who died for them.

I have lately, my young friends, met with a *Prayer for the Confirmed* which pleased me much, and therefore I shall subjoin it to the exhortations I have addressed to you:—

"Almighty Father who did call us in baptism, and receive us for thine own children by adoption and grace, perfect, we beseech Thee, the good work which thou hast begun in us, and dispose us in this holy ordinance to receive Thy heavenly favour, and seal to us Thy mercy by an increase of Thy Holy Spirit, that, with His mighty aid, we may do what of ourselves we cannot; avoid sin, and keep

Thy commandments, that the thoughts of our hearts, and the words of our lips, and our outward actions, may be acceptable in Thy sight; that we may be worthy to partake in the communion of the body and blood of Thy Son Jesus Christ in the Holy Eucharist; that we may walk in Thy fear, and in the belief and hope of Thy mercy all the days of our lives; and at length be received into Thine everasting Kingdom; through the same Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be honour and glory, dominion and power, henceforth and for ever. *Amen.*"

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